

JUNE
1958

mission

MONTHLY REVIEW OF THE APOSTOLATE IN THE FAR EAST

bulletin



MISSIONARY SUCCESSES IN KOREA

THE GERMAN CATECHISM AND THE MISSIONS

mission bulletin

COPYRIGHT 1958 BY MISSION BULLETIN

Vol. X

June, 1958

No. 6

CONTENTS

EDITORIAL	Page
A Common Threat	533
FEATURES	
Missionary Successes In Korea.....By Rev. B. Thomas O'Brien	535
Direct Apostolate By Sisters In Taiwan...By Sister Mary Marcelline	541
India's Glorious Heroes	547
By Carlito De Souza	
MISSION CATECHETICS AND LITURGY	
The German Catechism And The Missions By Rev. John Hofinger	554
A New Catechism	559
By Rev. Martin Ramsauer	
Teaching Christian Doctrine	563
By Rev. Joseph Putz	
Reports and Comments	569
COMMUNIST POLICY	571
PRESS REVIEW	580
NOTES AND INFORMATION	590
BOOK REVIEWS	600
MISSION CHRONICLE	
Ceylon	602
China	602
India	608
Indonesia.....	618
Japan	621
Korea.....	631
New Guinea.....	635
Pakistan.....	636
Philippines.....	637
Taiwan.....	640
Vietnam	643

MISSION BULLETIN is published ten months a year by a Committee of Catholic missionaries. No issues appear for July and August.

Rev. Morgan J. Vittengl, M.M., Editor.

Articles and reports listed under *Mission Catechetics* and *Liturgy* are contributed by the Institute of Mission Apologetics, Box 1815, Manila, Philippines.

The subscription price for Hong Kong and China is HK\$20.00; for foreign countries U.S.\$5. In countries with currency restrictions priests may subscribe by honoring five "Intentions" which will be assigned direct from the Editor.

Indexed in the Catholic Periodical Index.

MISSION BULLETIN

106A Kwok Man House, 8A Des Voeux Road C.
Hong Kong

CUM APPROBATIONE ECCLESIASTICA



TOKYO

Now! Fly Northwest round trip for only US\$222

Northwest announces a new 30-day excursion fare to Tokyo that saves you \$115.70 over the regular first class fare!

You'll have 30 days to parcel out as you please. Spend up to an entire month sampling the charms of Tokyo and Japan. Or, if you wish, take some of the time to see Taipei and Okinawa. Return to Hong Kong with refreshing memories to tuck away in your bag of experience.

You'll fly to Taipei via connecting airline at no extra fare. Then fly Northwest's radar-equipped DC-6B's to Okinawa and Tokyo.

Reservations are made on a first come first serve basis, so you had better hurry. Make your reservations to Tokyo today!

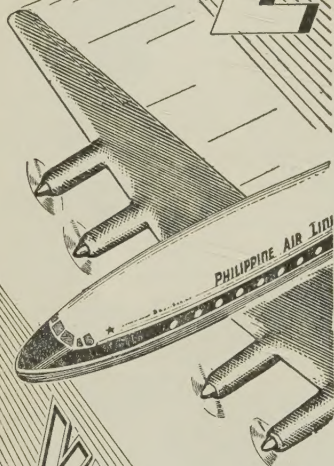
Phone 33004 or your travel agent. Ticket office: St. George's Bldg., 2 Ice House Street

NORTHWEST *Orient* **AIRLINES**

32 years of superior Airmanship



Fly **PAL**



POWERED BY
ROLLS-ROYCE

**NOW
DAILY
FLIGHTS
TO
MANILA**

Booking Offices:
Peninsula Hotel Tel: 62371
Union Building Tel: 36957



100% Safe
Spendable Anywhere

AMERICAN EXPRESS TRAVELERS CHEQUES

THE BEST KNOWN CHEQUES
IN THE WORLD

The safe, convenient way to protect
your travel cash. Quick refund if
they are lost or stolen. Available
throughout the world at all

AMERICAN EXPRESS OFFICES

FOR YOUR LIBRARY

1957

MISSION BULLETIN BOUND VOLUME

In genuine washable leatherette
with design and lettering
in 14k. gold leaf.

Available in White, Red,
Blue or Green Leatherette.

A LIMITED NUMBER LEFT

ORDER NOW PRICE: U.S.\$10 post paid

LIST OF "MISSION BULLETIN" AGENTS

Authorized to receive yearly subscriptions

SPAIN — U.S.\$ 5.00

Rev. Fr. Teodomiro Fuentes,
Colegio Mayor,
Sto. Domingo de la Calzada,
(Logroño).

FRANCE — U.S.\$ 5.00

Rev. Pere Quinsat, S.J.
35, Rue de Sevres,
Paris, VI-ème.

NETHERLANDS — U.S.\$ 5.00

Rev. Father Rector,
Missiehuis "Bisschop Hamer",
Nijmegen.

PHILIPPINES — Pesos 15

Rev. Eduardo Buerenkemper,
S.V.D.
Catholic Trade School,
1916 Oroquieta,
Manila, P.I.

AUSTRALIA — £2-11-0.

Rt. Rev. Mgr. A.R.E. Thomas,
P. of F. Director,
175, Elizabeth Street, Sydney.

IRELAND — £2-0-0

Messrs. Gill & Son,
50, Upper O'Connell Street,
Dublin.

INDIA — U.S.\$ 5.00

Examiner Press Bookshop,
P. O. Box 791,
Fort, Bombay 1.

U.S.A. — \$5.00

Maryknoll Bookshelf,
Maryknoll P.O.,
New York.

CANADA — \$5.00

Rev. Fr. Louis Bouchard, S.J.
762, Sherbrooke, ouest,
Montreal.

INDONESIA — U.S.\$ 5.00

N.V. Obor,
Gunung Sahari 91,
Djakarta.

TAIWAN — H.K.\$ 20.00

Hua Ming Press,
4, Chung Shan Road N.,
1st Section,
Taipei.

JAPAN — U.S.\$ 5.00

Enderle Bookstore,
3 Kojimachi, 6 Chome,
Chiyoda-Ku,
Tokyo.



SEGRETERIA DI STATO
DI SUA SANTITA

Vatican City, May 3, 1958

N. 413485

My Lord Bishop,

The Holy Father has entrusted to me the honoured charge of expressing His warm felicitations on the occasion of the tenth anniversary of MISSION BULLETIN.

During this decade the Bulletin has indeed given valuable service to the Church and to the Catholic Missions in the Far East, as the two specially bound volumes, containing the issues for 1956 and 1957, which the Editor forwarded recently for the Pontiff's acceptance, testify anew and in eloquent manner.

His Holiness, Who has the promotion of missionary activities so much at heart, could not fail to derive consolation and comfort from the knowledge of the Bulletin's meritorious work. He renders heartfelt thanks to Divine Providence for the manifold benefits bestowed through this publication, and He prays that during the years to come it may give even more valuable service to the Church and to the Missions.

As a pledge of that heavenly favour and in token of His participation in this tenth anniversary, the Holy Father cordially imparts to Your Lordship and to the Editor & Staff of MISSION BULLETIN His paternal Apostolic Benediction.

I gladly take this occasion to renew to Your Lordship the assurance of my high esteem and cordial regard, and I remain,

Yours sincerely in Christ,

His Lordship
The Most Rev. Lawrence Bianchi
Bishop of Hong Kong

Msgr. Angelo Dell'Acqua
Substitute Secretary of State

A COMMON THREAT

It is evident to the most casual observer of Far Eastern affairs that the countries of Asia face a common threat in the advance of international communism through this area. Communist successes in various countries of the Far East, either open or disguised, have occurred with frightening regularity in recent months. Taken as isolated events these successes might seem small or insignificant in themselves. However, when viewed in the light of Communist methods of operation in countries that eventually disappeared behind the iron curtain, a carefully planned pattern of subversion of all Asia can be discerned.

Perhaps one of the best guides to Communist policy the free world possesses is an encyclical written by Pope Pius XI in 1937 entitled *On Atheistic Communism* (*Divini Redemptoris*). Although this encyclical was written at a time when communism was still considered by much of the world as the "Russian experiment of a worker's democracy," Pope Pius XI correctly condemned this philosophy as the diabolical system of State slavery which later evidence showed it to be.

Even more remarkable is the fact that this same encyclical correctly forecast the very stratagems Communists used during the next two decades to overthrow legitimate governments and enslave millions of people in its diabolical system. Today, we are able to detect in the above mentioned

reports of Communist successes in Free Asia the same tactics of which Pope Pius XI warned the world in 1937.

Pope Pius XI wrote: *"In respect to man's relations with others, the Communists, holding to a principle of absolute equality, reject all subordination and authority based on God, including even that of parents. For they say that whatever power and compliance exists flows from society as its first and only source. . .*

For the past six months, the Communist controlled legislature of the South India State of Kerala has been proposing legislation which would make teachers the servants of the government. Catholic schools would have to draw their faculties from a seniority list compiled by the Red regime. Local committees, predominantly communistic in ideas and personnel would supervise all school administration.

" . . . By pretending to desire only the betterment of the condition of the working classes, by urging the removal of the very real economic abuses chargeable to Economic Liberalism, and by demanding a more equitable distribution of this world's goods (objectives obviously and undoubtedly legitimate), the Communist takes advantage of the present world-wide economic crisis to draw into the sphere of his influence even those sections of the populace which on principle reject all form of materialism and terrorism. . .

Last December in Indonesia, the Communist-led trade union organization, *SOBSI*, seized various Dutch factories, banks and shipping companies. The Communists turned out Dutch managers and other personnel, and took over direct control themselves. Later the Indonesian Communist Party (PKI) released a statement (reported by the *New China News Agency*) calling for "continued action to paralyze the sources of Dutch economic potential" in Indonesia.

" . . . It makes use of newspapers and pamphlets, of films, theater and radio, of schools and even universities. They take advantage of the confusion which enters the field of studies when the very idea of God is absent in order to penetrate into the universities, where they support the principles of their doctrine with pseudo-scientific arguments. . .

A missionary recently reported that in Japanese universities the prevailing factor is a climate of religious indifference, and some contempt for the true Church. Under the cover of liberalism they accuse the Church of being arbitrary and intolerant because of her dogmatic and moral inflexibility. Under the influence of Kant and Hegel they criticize her ethics which they call utilitarianism. Moreover, Communists are having a dangerous influence within the student syndicates. At its peak the "Japanese Union of Student committees" represented 350,000 students.

" . . . There is another explanation for the rapid diffusion of the communistic ideas now penetrating into every nation, great and small, advanced and backward, so that no corner of the earth is free from them. This explanation is to be found in a propaganda so truly diabolical that the world has

perhaps never witnessed its like before. It is directed from one common center. It is shrewdly adapted to the varying conditions of diverse peoples...

An editorial appearing in a Philippine Catholic Weekly, a few weeks ago warns Catholics not to be hoodwinked by Communist propaganda in that country. This propaganda tries to create the impression that the Red-inspired Huk uprising is at an end and the danger of communism in the Philippines is over. The editorial points out that it is easy to forget that the Huks are not the Communist party, and that while this group is slowly being suppressed there has been no move to disband existing Communist fronts or cells throughout the islands.

* * *

Pope Pius XI in the encyclical on atheistic communism does more than outline Communist theory and policy. He also outlined what our Christian policy should be in the field of labor, government, sociology, politics and religion to combat this menace. More important, the encyclical gives this exhortation (that might well be heeded today by the Catholic Hierarchy, clergy and laity here in the Far East:

" . . . And so, as a final and most efficacious remedy, We recommend, Venerable Brethren, that in your dioceses you use the most practical means to foster and intensify the spirit of prayer joined with Christian penance. When the Apostles asked the Savior why they had been unable to drive the evil spirit from a demoniac, Our Lord answered: 'This kind is not cast out but by prayer and fasting.' So, too, the evil which today torments humanity can be conquered only by a world-wide holy crusade of prayer and penance."

The present convert movement in Korea far exceeds the potentialities of its mission groups, churches and schools—

Missionary Successes In Korea

— By Rev. B. Thomas O'Brien —

THE Land of the Morning Calm justifies its beautiful name meeting each new day with that serenity which is the heritage of all agricultural countries. The fact that it is so mountainous adds to this sense of tranquility and even when the landscape is harsh and austere as it is after the long cold winter this aurora remains. It is not a country that pampers its people or a mistress to be easily won. If the sweat of the brow were the only requisite for salvation then the Korean people would all be predestined for eternal happiness because the only alternative to hard work is starvation.

When I first saw Korea, before the first flush of spring had softened its features, I thought it the most forbidding land I had ever seen. It seemed as if the war had killed the very soil, but the coming of spring wrought a change that was magical. The bare hills were covered by a film of green and the fallow fields shot green with barley.

The only thing that remained unchanged was the dust. Only the rainy season which would come later in July would disperse it for a brief but welcome interval. The dust is not really Korea's. It came with the war and the endless pounding of the convoys over the granite roads. It has probably come to stay because civilian motor transport is becoming common and there will always be vehicular traffic

even when the military forces are no longer there.

Korea from the air is a maze of mountain tops and narrow valleys. One might imagine that some giant had begun to carve aimlessly and laid aside his chisel before the work was completed. The north and east are especially rugged with only narrow valleys between the mountains offering land for cultivation. The south-western portion just below Seoul is more spacious with wide areas of plains and low hills. It is the granary of the Republic and normally produces enough rice to feed the country.

Production since the war has been scarcely adequate, principally because of the destruction of property and the displacement of the population that had to flee twice before the oncoming Communist armies. Also a great number of North Koreans who fled to the south have settled in this area where the population was already great enough. Only the vast aid program undertaken by the U.S.A. through the medium of the NCWC has averted widespread starvation.

Centuries of Faith

Korea has known the Faith for three centuries, but at only rare intervals during that period has the Church been able to go about its work unmolested. Persecution and martyrdom laid a

foundation that has weathered every storm since. Perhaps the fidelity of the Korean comes partly from his natural hardihood which gives him the strength to cooperate with grace in the time of trial. It is a hardihood that may well be bred by the iron nature of his country with which he has to battle for a livelihood. Whatever the reason the Korean people have a moral fibre that few if any of the Asian peoples equal or surpass.

Koreans have always possessed natural virtue to a high degree, though the practice of keeping concubines has always been tolerated.

However, while contact with western civilization may have advanced their country's economic standards the passage of armies has certainly lowered their morality. It is regrettable that the West almost invariably teaches these eastern countries more of its vices than its virtues, and the work of the Church is not helped by the example of those who are supposedly Christian.

Probably nowhere in the world is the work of the Church progressing as in Korea. The number of converts is limited only by the capacity of the limited number of priests to handle those who wish instructions. Of course in North Korea, which extends from the 38th Parallel to the Yalu River and Siberia, the Communist regime has completely disorganized the Catholic missions. There has been no recent news from the three ecclesiastical territories: Pyong Yang, Tokwon and Hamheung. Several thousand Catholics still remain in this area.

On the contrary, in South Korea, the Church is enjoying complete religious freedom, the missionaries have been

able to rebuild from the ruins of the war and Christianity is in full bloom. Latest statistics list a total Catholic population of 286,527, Catechumens number approximately 80,000.

Last year three new bishops were consecrated for Korea, Bishops Harold Henry, a Columban missionary who is Vicar Apostolic of Kwangju; John Apostle Choi, Vicar Apostolic of Pusan; and Bartholomew Kim, Vicar Apostolic of Chonju. These bishops bring the total of Korean ordinaries to seven. Four are native Koreans and three are members of foreign missionary groups in the country. While Korea had only one bishop, 40 priests and 40,000 Catholics at the beginning of this century, today she has eight bishops, 340 priests, and more than a quarter million Catholics.

Conversions in Every Part of Korea

The working of grace in Korea is almost visible and the fervor of the catechumens and new Catholics makes one feel that the Apostolic times have come anew and the Holy Spirit is moving through the land. The remarkable thing about it is the numbers who come and the fact that it is not an isolated phenomenon happening in one or two provinces. It is common to the whole of Korea. It is a fact that challenges analysis. There must be some reason for it. On the face of it there seems to be a number of elements that suggest themselves as at least a logical explanation, and a logical explanation is as much as one can attempt, even though in such matters which concern the spirit it may not be the true one.

It should be obvious to even the most superficial observers that the present position in Korea has only one

real explanation. Other factors enter in to a more or less degree, but the simple fact is that a special Providence is at work in Korea, for nothing but a flood of grace can account for the general interest in the Church and the thousands of people who are seeking the Faith. The problem is not of making converts but of instructing those who come unsolicited and of their own accord seeking instructions.

For example six months ago, because no catechists were available, four non-Christian villages 150 miles south of Seoul began a "do it yourself" conversion campaign. As a result, 2,000 of the villagers are now preparing for Baptism, while many more are asking for instruction.

This mass movement toward the Church began when delegations from the four villages, which had no Catholics, appealed to Columban Father Francis Woods for someone to instruct them. Since he could hire no additional catechists at the time, he could only promise to help them at a future date. This was not enough for these determined people. They decided to proceed at once with their own instruction. Education leaders from each of the villages, after a brief study of Catholic doctrine and prayers, were able to start a program of instructing 1,000 of their fellow villagers. By Christmas, the four leaders had themselves been baptized and their flock of catechumens increased to 2,000.

Every parish numbers converts in thousands. Their interest is genuine and spiritual. They go to extraordinary lengths to attend classes and Mass. Catechumens often walk long distances to Mass on Sundays. Men and women come to the church after work to study the catechism. The course

is very thorough and I believe that these Christians will be among the best instructed in the world.

Koreans Seek Out the Missioner

Deputations come from any number of towns and villages asking the priest to come and tell them about the Church. An interesting and perhaps significant thing is that they are willing to do what they can to supply some place for catechism classes and a site for a Church. The test of their good will is that they are willing to dig into their own pockets and to give from their meagre resources even to the point where it hurts. It is easy enough anywhere in the mission world to find those who are willing to study the catechism if they can get some advantage from it on the material side. It is not so easy to get them to give. In Korea this is not so.

The thing that has done most to bring the Church before the minds of the people is undoubtedly the distribution of relief goods to the poor. Every parish in Korea has been a center for the distribution of flour, milk and corn meal, and since this distribution was made without any conditions except that it was not to be sold, the impression made was great. For the first time the poor were given something just because they were poor and for reasons of compassion. They could not quite believe their good fortune. Experience had taught them that if they were given something then they were sure to be asked to give something in return.

Usually such a distribution had been made previously for political purposes in order to secure votes, and only these who supported the reigning political party would receive assistance. A

common experience, when the local authorities were permitted to handle the distribution, was for everyone, both rich and poor to receive a little. This was done so that no offence was given to anyone. The result was that no one got more than a few pounds and the whole purpose was defeated.

During the past year, CRS-NCWC distributed over 27,500 tons of corn-meal, 1,500 tons of rice, 29,000 tons of flour, 10,500 tons of powdered milk, and 85 tons of butterfat. It also financed 70 feeding stations during 1957 which provided one meal a day for destitute Koreans. Used clothing and footwear, valued at \$3.5 million, most of it supplied by the American Bishop's Thanksgiving Clothing collection, were distributed to orphanages and old people's homes.

Medical supplies valued at \$150,000 were supplied to a number of Catholic hospitals and clinics in Korea. With CRS-NCWC help, the Holy Ghost Medical center in Seoul has been made a center for research into leprosy. It is estimated there are 100,000 lepers in Korea. Since the end of the Korean War, CRS-NCWC has established 33 settlements for the rehabilitation of 21,000 prisoners of War and their families. The relief agency has also helped to settle 123,000 refugee families on the land in a joint assimilation effort with the Office for Economic Cooperation.

The disinterested attitude of the Church did not go unnoticed, and the result was that people were curious to learn something about the Church. Like all unsophisticated people the Koreans are a very curious race and in this case their curiosity paid off. This first inquiry was the beginning of an interest in the Church that event-

ually led thousands to be baptized. Even where the motives were at first mostly of self interest, the nature of the Church, when they understood it was sufficient to change their attitude from one of trying to get all that they could, to one of interest in the Church as such.

A Naturally Religious People

The Koreans are by nature and tradition a religious people although there are not so many external signs of formal religion here as in Japan. There are few temples and not many public festivals of a religious nature. Yet the Korean is preoccupied with the supernatural. Much of it is superstitious of course, and placatory rather than inspired by love. It arises principally from the necessity he feels to placate the gods who order the growing of crops and such things as life and death.

The Korean requires a religion in which the central element is sacrifice. He is very much concerned with the welfare of the souls of the dead. The strong appeal that the Church exerts on these people arises principally from these two factors plus the doctrine of eternal happiness after death. This latter teaching has a strong appeal for the Korean who has a hard life all during his mortal existence and little to hope for but oblivion after death. The faith gives them something to hope for and the knowledge that there is an after life to be spent with a God who loves them, for an eternity of happiness gives life a new and wonderful meaning.

Because of their concern for the souls of their dead, the concern of the Church for the faithful departed has a great appeal for them. Also, the

Mass fulfills in a manner that they could not even imagine their desire for sacrifice. The consequence is that the new Catholic finds his life immensely enriched. He likes too, the sense of security that comes from being one of a closely knit and secure society. He feels that he really belongs to something that is indestructible, and even though he is the meanest of men and socially a nonentity, as a Catholic he has a place in the Church equal to that of the richest and most influential.

Korean converts delight, too, in the color that the Church gives to their lives that otherwise have little in them to relieve the monotonous round of work and more work. Market day is about the only relief from monotony before they found the Church. Now they have the companionship of a multitude of others. They are treated with courtesy and respect by their priest. They have the beauty and pageantry of the Mass and Benediction. They have the solace of prayers chanted in common.

They are without exception, a musical people. Some of the choirs here would do credit to any church in the world. The women's voices are very true and have quite a touch of richness and brilliance. I seem to detect in their choral singing, especially when harmonized, the same quality in the sopranos as one hears in those of the Balkans. It can best be described as a certain feeling and quality of exultation.

Catechumens are required to study the catechism for at least six months and are given frequent examinations before baptism. Considerations other than knowledge of the catechism may delay baptism for a longer period. The first step is to memorize the common

prayers. For the older people there is a simpler version of the catechism made necessary by the fact that they have to learn it from memory since they are unable to read.

It is a common practice among Koreans to pray aloud in common a simple version of the prayers of the Mass. The congregation sits or kneels on the floor, the men on the epistle side and the women on the gospel side. The prayers are alternated in a monotone chant with a falling inflection at the end of each phrase. Frequent reception of the Sacraments of Penance and Holy Communion is quite common.

The Legion of Mary is functioning successfully in most of the parishes and has proved to be a valuable auxiliary to the priest. Besides their regular work the members teach catechism and make it possible to handle many more catechumens than would otherwise be possible working with paid catechists alone. Catechists are used in so far as they can be afforded.

The role of the catechist is essential in missionary work in Korea. The amount of work the priest can do is limited but if he has a number of catechists then he is able to supervise their work instead of having to do it all himself. In this way he can care for outlying villages by having a resident catechist and visiting it occasionally himself. The average wage of a catechist is about \$1 per day so unless other means are found the normal budget will not support more than one or two. If a priest were able to employ all the catechists he needed, then it is no exaggeration to say that even if the number of priests did not increase the number of conversions would double.

Obstacles to Mass Conversion

The growth of the Church in Korea is such that a special need has arisen for more Korean priests to take care of the increasing number of Catholics and to ensure the continuance of the missionary effort.

The need for more priests can be seen by a consideration of the city of Seoul alone. In this city there are actually nineteen parishes with 40,371 Catholics. It is felt that much more could be done if more parishes could be erected but there are not enough priests available. The Vicariate Apostolic of Seoul, alone, now has 92,821 Catholics and 13,682 catechumens in forty parishes.

For this country, which is in such need of priests, there is only one seminary, in Seoul, with 203 students of philosophy and theology and 232 who are making their secondary studies in the minor seminary branch.

The buildings of the minor seminary were completely destroyed in the last war. During the past four years — thanks to the generosity of European and American Catholics and especially to aid from the Propagation of the Faith — it was possible to begin reconstruction of a building that will accommodate 300 students. If sufficient financial aid is forthcoming it will be possible to complete this work within a year.

Another problem is building more churches in mission stations. Because of the numbers of catechumens it is necessary to build a sizable church to accommodate them. It is not an uncommon experience to have the entire population attending Mass in villages

where there are five hundred or a thousand people.

Practically every parish church is too small and in the next few years accommodation will have to be found for many more. One instance was brought to my notice of people going to the Protestant church simply because there was no room in the parish church for any more people. Masses are crowded to the doors with children sitting in the sanctuary in some places.

Schools are impossible for the present and there seems to be little hope for any improvement unless teaching orders can be induced to come to Korea and undertake the work. There is a fine school in Hwanju under the direction of the Salesian Fathers which is doing very well, and it is evident that there would be plenty of support for such schools if someone were willing to shoulder the initial cost.

It is regrettable that the attitude to Korea by many Orders who could undertake missionary work there, is that it is too much of a gamble to risk. Actually those who are in the best position to judge say that there is little likelihood that the North will attack again because Communists do not start wars where they are certain to be opposed by the combined strength of the west.

The apostolate to the better educated classes which at present, of necessity, is being neglected because of this lack of schools must continue to wait until teaching orders come to Korea. Our hope and prayer is that we will not have to wait too long.

*Maryknoll Sisters expelled from China
introduce to the island of Taiwan
Bishop Ford's methods of evangelization —*

Direct Apostolate By Sisters In Taiwan

— By Sister Mary Marcelline —

once heard a speaker describe graphically what an atomic bomb might bring about in any part of God's beautiful world. Using a vast forest of majestic trees as an example, he made his listeners imagine the sight of it, after the havoc wrought by such a bomb. He presented the scene of utter destruction, the picture of stark annihilation, the wide expanse of mute ashes smouldering slowly to grim nothingness.

After making everyone feel the pall of such disaster, the speaker had his audience return to the same place, ten years later. On the spot where the stately trees had been razed to nothing, he made his hearers discover blades of green shoots that pierced the bleak waste of years ago, definitely showing forth fresh signs of new life. A forest of trees was springing into being once again. A resurrection was taking place...

Expulsion From The Mainland

In was back in 1951 and 1952 that communism fell, like a deadly atomic bomb, on the army of 5,500 missionaries who then were in the process of evangelizing China. I recall the day when, in a Communist prison, I was told by the Communist warden: "You are to leave China as a punishment; you are not to return again."

Previous to receiving such sentences, it had been necessary for many Sister-missionaries to hand over the very keys of their convent to the new leaders of the Middle Kingdom. In the Kaying diocese, in the southern province of Kwangtung, the Maryknoll Sisters were all forced to depart from the scene of their missionary labors, the happy land of the Hakka Chinese.

The Communist bomb had made a direct hit on us all. It seems that it should have "killed" us. Perhaps this was so in the eyes of God's unwittingly blind enemies, but it was far from actuality in our own hearts.

And so it was that in November 1953, a group of the very Maryknoll Sisters who had been in the "atomic raid" of Bishop Ford's diocese of Kaying were docking at the port of Keelung, on the northern tip of the beautiful island of Taiwan. It was their thrilling experience to see the Chinese flag waving over Taiwan and to hear a group of Chinese students singing with great heart the Chinese national anthem, as they also came into port to join their countrymen in preparing for a new China. When the police officers heard that the newly-arrived Maryknoll Sisters had formerly been on the mainland of China, they graciously came to say, "Welcome," in their best English and with their characteristic smile.

It was indeed good to be back with the Chinese, some of whom spoke the same Hakka language and observed the same customs as the Hakka people who had been left behind. It was exactly like being home again. On the streets, in the shops, on the busses and trains, in the homes — the same language, the same people, the same smiling and friendly spirit, the same spontaneous acceptance of the missionaries.

The Sisters knew in their hearts that God had not been outwitted, and that He was carrying out His plan of salvation according to His boundless wisdom.

What a privilege indeed to bring to the island of Taiwan all the plans and dreams that had been interrupted for a time, because the Iron Curtain had fallen and had temporarily closed the doors of China! What a stimulating thought that of beginning again, exactly where work had been left off when the Red regime shifted the scene of our labors from the mainland of China to the shores of Taiwan! Life springs eternal. . . .

Program of Direct Apostolate

It was in this manner that the program of direct apostolate, such as the Maryknoll Sisters had learned it from the inspired teachings of the late Maryknoll Bishop Francis Xavier Ford, came to life again in Taiwan: the apostolic pattern of Sisters working two by two, their daily visiting of homes, their teaching of individuals or groups in their homes or at the convent, in season and out of season; instructing unto Christ, perfecting unto Christ; bringing the riches of Christianity to all who had been without it for hundreds of years; preparing for

a later day when the converts of Taiwan would bring back the torch of Christianity to the millions of mainland Chinese, who were now sitting in darkness.

Bishop Ford's technique of direct apostolate for Sisters was first put into practice in the city of Miaoli, where the Maryknoll Fathers had previously been entrusted with one of the deaneries of the Archdiocese of Taipei. Reverend Charles Hilbert, M.M., had pioneered since January 1953 in this County Capital City. He had prepared the way for the Sisters since his arrival. When they came, a native house that had been adapted for their use was ready for them. The Sisters were also given the "key to the Miaoli City" of souls. As usual, they considered the women and children, as that part of the flock, to which they would dedicate themselves in a special manner.

When the Sisters began to move about among the people, they quickly realized that the fields were white for the harvest. They were readily accepted everywhere around Miaoli, and the first Sunday in their convent found the Sisters with guests from morning until night, much to their joy, for this gave them the opportunity to make friends with many, right from the start. Chart pictures drew the children in big numbers. Forty of them were on hand for a doctrine class in the morning of that first Sunday. In the afternoon, the convent yard was filled with visitors, so that it was possible to make contacts immediately. Women were enrolled for classes and arrangements were made for visits to homes. The geographical situation of Miaoli and its surrounding towns and villages was

studied, contact work was organized, and by December 8th a catechumenate had begun. As a result of the Sisters' close dealings with the people, there was a marked increase in attendance at Sunday Mass and Communion.

It is interesting to note the pace of conversions in the city of Miaoli. The annual report of spiritual returns for 1954 records 166 Catholics; in 1955, there are 421; in 1956, 906; and in 1957, the number is up to 1,108.

Along with the growing Christianity in Miaoli, went the establishing of sodalities for the purpose of deepening Christian spirit and promoting Catholic Action. Sodalities were organized for both young and old. Differences in dialects made division of groups necessary, but these differences in language (Hakka and Mandarin) never brought about any division in the spirit of the people. Both the younger set and the group of older sodalists, Mandarin-speaking or otherwise, were marked by an especially fine spirit of warm unity. It often occurred that if the Sisters expressed a wish, the women Christians would rally together and as a result, the wish of the Sisters became a reality. Sister Rita Marie, superior at Miaoli, once informally mentioned to her sodalists that it would be better to have a lawn that could serve the functional purpose of a place for holding sodality meetings, rather than to have the present landscaping of the convent grounds with rocks and pond. No sooner said than done. . . The women banded together and began to carry dirt in baskets. This was real Catholic Action! In no time, the "valleys were filled" and group meetings were held in the open air with special joy and enthusiasm.

This striking esprit de corps among the women Christians of Miaoli was very recently demonstrated in all its freshness and beauty. When, under the present leadership of Maryknoll's Bishop F. A. Donaghy, a new convent was to be opened as a training center for lay catechists and Chinese Sisters, the women of the Miaoli parish resolved among themselves, without any prompting from either priest or Sister, to offer a gift to the new foundation. On the day appointed among themselves, these unselfishly thoughtful women arrived at the convent in the early morning and made their presentation — a lovely wall clock, beautiful flowers and firecrackers withal. The Chinese list of contributors for this gift recorded sixty signatures. The offering was one of the purest kind, the true manifestation of a refined Christian spirit; for, none of these women owed anything to the new convent, which as yet, had done nothing for the Miaoli community. The spirit of joy with which these women brought their offering is also worthy of mention. It was touching indeed. They shot off their congratulatory firecrackers, and their glee, so spontaneous and genuine, seemed to be without bounds. It could not be said of them that, "the gift without the giver is bare." They had brought their whole hearts with their gift.

Expansion of Missionary Activity

Towfen was the next city to receive a pair of Sisters for the work of direct evangelization. The Sisters' combined convent and workshop was situated in the heart of the residential area. A former doctor's residence and offices were adapted to the private needs of the Sisters and the demands of catechetical work.

Immediately after settling down, or on the third day after arrival, the Sisters had already made twenty-one personal calls to various Towfen personalities. Reverend James McCormick, M.M., pastor of the Towfen parish, escorted the Sisters on these visits, introducing them to city officials, shop-keepers, school teachers and members of families. Ten days after the Sisters had arrived in Towfen, a catechumenate was opened in an outlying village as a result of the initial contact work. The Sisters travelled by bicycle on trips to this particular village, where they gave a daily instruction of one and a half hours.

The Catholic population of Towfen for 1954 consisted of a mere ten, or just two handfuls! As of 1957, it had reached the number of 524. This number of new Christians was not attained without effort and labor. The Sisters repeatedly faced the experience here, of instructing souls almost to the point of Baptism; and then, the Sacrament would be refused because of strong feeling for ancestor worship or for Buddhism.

It seems significant that the Towfen convent should have been founded during the Marian Year. One of the outstanding accomplishments that sprang from it was the organizing of the Legion in the Miaoli area. The first Legion praesidium was born in Towfen. It played a great part in spreading the apostolate of the Sisters. For, as the work grew and the Sisters radiated outward - to the farther villages, where they organized sodalities, conducted Sunday School and gave summer vacation courses, the Legion members became of invaluable help, carrying out their spiritual apostolate at points nearer the church

center. A list of the works done by the first praesidium members makes a glorious record of what can be done by a formed élite. The apostolic efforts of the Legionaries from the beginning until now covered such worthwhile items as the following:

- Contacting prospective catechumens.
- Instructing catechumens and new Catholics: doctrine and prayers.
- Instructing children at home.
- Bringing children to Sunday School by bicycle.
- Caring for children during Mass.
- Baby-sitting, so that parents could attend Sunday Mass.
- Bringing lax Catholics to church.
- Introducing pagans to Catholic worship: bringing them to church.
- Going to villages to introduce the practice of family night prayers.
- Visiting the sick at home or in hospitals.
- Seasonal projects for Advent, Lent or feast days.

Care of church and altar.

There are now two praesidia in Towfen — a fine record for a Christianity springing from such virgin soil. The second praesidium was formed for married women, who have their meeting in the care-free lull of the afternoon rather than during the evening, which is a busier time in families with children. The Legionaries really solve the Sisters' problems, for they either substitute for them or complete their labors in hundreds of cases.

‘Operation Cooperation’

The epic of the Towfen mission could never be deemed all told, if one left out what Sister Paulita, who

works in Towfen, calls: "Operation Cooperation." This "Operation" is a phenomenal undertaking that involves all the organizing power and talent of everybody in Towfen. It takes place at Christmas time, in an attempt to bring this feast to ALL, since Christ came for all. Catholics and non-Catholics give themselves to it on an absolutely non-remunerative basis. A Catholic committee meets about a month before Christmas, and the question before the assembly is, "How shall we celebrate?" As a result, various sub-committees are formed: entertainment, finances, decoration, promotion, religious instruction. The whole town is invited to take part in celebrating Christ's birthday: all the schools, government departments, banks, farmers' associations, bus companies, etc.

A theater is rented for the Christmas Midnight Mass, which is preceded by a Christmas play and Baptisms. The High School Band (non-Catholic) plays Christmas carols. Speeches are given by the Senator, Mayor, other officials, and of course, the Pastor of the mission. The hall is packed to capacity, even to more than capacity. This is so on Christmas Eve, Christmas Morning and Christmas Night. On the first two-named occasions, the SPIRITUAL is the keynote of what is going on. On Christmas Night, pleasure and fun become the aims and the reality supreme. A program of entertainment — aesthetic and humorous — becomes a real treat for all.

The moving spirit behind all this, of course, is none other than the pastor, Father James McCormick. But, it is truly an "Operation Cooperation" — everybody gives all,

without counting the cost and without thought for reward. The Sisters "have their finger" in almost everything, and they build great hopes that such "operations" are leavening the mass and preparing hearts for the eventual embracing of Christianity by Towfen's entire population.

Towfen is now emerging from the "shack phase" of its mission history, as far as buildings go. A large new church is being constructed, some of the cost of which, we hope, may be another testimony to "Operation Cooperation." It is not rash to look for great things from the mission of Towfen.

The third convent of the Miaoli County to have been designated for the direct apostolate was placed at Tahu, a mountain town about twenty miles from Miaoli. This Benjamin foundation of 1957 really dates back to the beginnings of Miaoli Mission history, which sounds contradictory — the newest being the oldest — but it is a fact that this paradox is a statement of the truth.

Almost hand in hand with beginnings at Miaoli went those of Sisters' evangelization work at Tahu. As of 1953 and the years that followed, the Sisters did not reside at Tahu, but commuted twice a week from Miaoli, taking an express bus that brought them to their destination in forty minutes. The biweekly trip took them through breath-taking scenery, with steep precipices and narrow escapes in and out of no less than a dozen mountain tunnels.

Nearby visiting was done during these transient trips, and a lesson in doctrine was generally given to groups of women and children who met the Sisters either at the mission headquar-

ters or in some shop close by. Classes were small, and on the whole, it was a beginning of the struggle-for-breath kind. Yet, the pioneering work was carried on perseveringly from December 1953 through May 1957, or shortly before two resident Sisters were stationed permanently at Tahu. From the home base of Tahu, another promising center was also served entailing long hikes. This outstation was that of Nam Fou. A few other trips were also made into the mountainous regions of the Taiwan Aborigines, for whom there is in every missionary heart a very special appeal.

All in all, the mountain town of Tahu, with its 3,000 population, and additional population of 18,000 in surrounding hills and villages, made a rich inheritance to receive and to prize.

The majority of the townspeople are quite poor in Tahu, being mostly engaged in agriculture, if we except a small industrial plant, a silkworm factory which employs about sixty young girls. The work of these girls requires their dipping the fingers in boiling water all day long, in order to pick the silk thread wound about the cocoons floating in the boiling liquid. To watch these girls at work makes one feel that all our mortifications are a mere nothing.

Aborigines Accept the Faith

As to the Aborigines, hidden away in mountain reservations, they are the poorest of the poor. They have accepted the Catholic Faith with open arms. They make real sacrifices by coming long distances for Mass in Tahu. A like sacrificing spirit can also be attributed to the generous Fathers who go to the Aborigines in their mountains every week-end, in

order to bring them the Sacraments and so to strengthen their faith and develop their Christian spirit.

The Sisters in Tahu are working first, at consolidating the initial gains of their work, when it was in the "commuting" stage. In the Aborigines, they feel that because these souls are so poor in the world's goods and because they are free from the bonds of false gods or of ancestor worship, they are ready soil for the seed of the Word. In the mainlanders who are also part of the Tahu world of souls, the Sisters think that here is also fertile ground for the Faith. For, these refugees in Taiwan have been uprooted from their homes and family shrines. They have suffered much by being forced to come into exile. Having seen the Catholic Church at work in China, they know that there is balm for them in Gilead.

There is much natural virtue to be found everywhere in Taiwan. How often we have seen it and marveled at it, in both young and old. The combination of Chinese and Japanese graciousness that we find harmoniously blended together, here in Taiwan, results in charmingly attractive characters. What a perfect foundation for the edifice of the Faith and for the building of Christian perfection.

We look forward to the future and dream of more and more convents, staffed by Chinese Sisters and missionary Sisters — all intent on bringing Christianity to every soul in Taiwan; to every soul in China.

We beg God, through Bishop Ford who gave us the technique of direct evangelization, to send more and more workers to the fields white for the harvest.

*Catholics in India find inspiration
and guidance in the lives and labours
of a number of saintly compatriots —*

INDIA'S GLORIOUS HEROES

— By Carlito De Souza —

IN this century of nationalistic pride, we tend to forget those glorious heroes who have perhaps done more than any single person to make us aware of our God-given culture and dignity. These heroes are the men of God, friends of the Most High who never cease to implore for their nation the benefits of God.

"We honor the servants," said Pope John XV, "in order that the honor may revert to the Master." And what will the children of a family not do to see their own loved ones helped and favored? As His Grace, the Most Reverend Dominic Athaide OFM, Cap., Archbishop of Agra, India, writes: "It has been the constant tradition in the Catholic Church to declare Saints as heavenly patrons of countries and of various categories of persons. Saints are not the private property of any one nation, race, country, religious order or diocese. They are Catholic and are always disposed to assist any human being who has recourse to them. Nevertheless patron saints, like Guardian Angels, will always be more ready to assist their clients. Similarly the Saints of a certain country will always be more disposed to help their own, provided their own have recourse to them confidentially."

Yet India, the country that has long prided itself on its Apostolic tradition down to the time of St.

Thomas; the land of Francis Xavier and John de Britto, can hardly boast of a Saint of its own. That is why, with the attainment of independence, Indian Catholics are doing all that can be done to see one of their own sons raised to the altars of the Catholic Church. In this article we shall sketch the lives of St. Gonsalo Garcia, claimed as India's only canonized Saint (though he is of Portuguese extraction); of Venerable Joseph Vaz, the Apostle of Ceylon; of Father Agnelo de Souza, saintly priest of the Society of Missionaries of St. Francis Xavier of Goa and of Sister Alphonsa — the holy nun of South India who died only in 1946. We shall say a few words about Father Elias Chavara, founder of the Syrian Carmelite Congregation of Malabar, whose cause has also been introduced.

ST. GONSALO GARCIA

That people in India are enthusiastic over a Saint whom they can truly call their own was amply demonstrated on December 29, 1957 when, following a triduum of prayer and cultural activities, thousands of Catholics assisted at the mammoth procession and final service held in Bassein, some twenty-odd miles from Bombay city. Bassein Fort, once the pride of Portuguese power in the East and now only a picnickers' paradise, regained part of her former glory from December 26-29 when Catholics of the Arch-

diocese of Bombay, and of Bassein in particular, paid homage to India's only canonized Saint — Gonsalo Garcia, whose fourth centenary of birth occurred last year.

Very little is known of the Saint's birth and early life and Fathers James Gense S.J. and A. Conti S.J. have ingeniously tried to contrive a background for St. Gonsalo's childhood in their book entitled, "In the Days of Gonsalo Garcia" from which I have culled historical data.

There is also a controversy concerning the nationality of Garcia's father. His mother was undoubtedly a native of Bassein and though many hold that his father was a Portuguese soldier the late Father Fernandes, however, in his short biography of the Saint printed in the early part of this century, held that St. Gonsalo's father was Indian born in Bassein.

In a letter to Claude Aquaviva, General of the Society of Jesus, Father Luis Frois S.J., commenting on those who died for the Catholic Faith in Nagasaki, wrote as follows of Gonsalo Garcia: "He was a Franciscan Brother and a native of Bassein. He was forty years old at the time of his death. For some years he was a catechist employed by the Jesuits. He then went to Manila where he donned the Franciscan habit. He used to preach in Japanese and was a zealous and fervent religious."

The Franciscan Fray Marcelo de Ribadeneira, who later became a famous historian of the Order, wrote: "The holy martyr (Garcia) was born at Bassein, a famous city in the Portuguese East Indies. As stated by himself and others, he was the son

of a Portuguese father while his mother was a native of those parts and born of Christian parents." Both Fathers Frois and Fray Marcelo were contemporaries of St. Garcia. Be that as it may, Gonsalo Garcia is a son of Bassein and Bassein can proudly claim him as her own.

Gonsalo studied under the Jesuits at what is today the ruins of Bassein Fort and became a fast friend of the Jesuit Father Sebastian Gonsalves. In 1572, yearning to travel, he went to Goa to study at the Jesuit college of St. Paul and prepare himself as a Jesuit catechist in the Japanese Mission field. At his early age (15), to decide to go abroad with perhaps no hope of returning to his native land speaks well for the lad's courage, and his devotion to his Jesuit friend, Father Gonsalves, who had also volunteered for Japan.

In April, 1572 Gonsalo set sail for Japan and became Father Gonsalves' catechist at Nagasaki. He was never to see India again. He displayed a keen mind for he soon mastered the Japanese language, and for eight years was a faithful catechist.

Feeling that his vocation lay in this work, he repeatedly asked for admission to the Society of Jesus but was continually turned down. Disappointed, he went to Hirado Island (50 miles from Nagasaki) and became a merchant. The Portuguese traders there welcomed him with open arms, for his fluent knowledge of Japanese was a valuable asset.

Notwithstanding his wealth, Garcia lived a devout life (a remarkable feat in his surroundings). Finally he applied for and was accepted into the Franciscan Order as a lay-brother at

Manila. His knowledge of Japanese brought him to the notice of the Spanish Governor who, because of impending trouble between Japan and Spain, had decided to send a second Embassy, consisting of four Franciscans (including Gonsalo Garcia) and led by Fray Pedro Baptista to Hideyoshi, Emperor of Japan. The saint's fluent knowledge of Japanese, made a great impression on Hideyoshi and thus Gonsalo obtained permission for his brother Franciscans and himself to work in the Emperor's domain.

Garcia's work, both as an interpreter and as an orderly in the newly opened Franciscan hospital, won the hearts of the Japanese. He built the first Franciscan convent at Osaka and helped to erect another at Meako.

In 1596 Hideyoshi, inflamed by advisers against the Christians, decided on persecution and in December of the same year, the Franciscans were placed under arrest. In January, the following year, bound and maltreated, the Friars were dragged through the streets of Meako to prison. There were twenty-four Christians in all: six Franciscans, three Japanese Jesuits and fifteen Japanese laymen who were sentenced to be crucified at Nagasaki some 600 miles away.

Last year, celebrations marking the centenary of his birth started in Bassein on December 26, with the blessing of the foundation-stone of the new church to be built in honor of the Saint. This was followed by cultural programs, symposiums and a Pontifical Mass sung by Archbishop Athaide (a brother-religious of the Saint) on Sunday, December 29 at the Fort. The same evening, a procession of the Saint's image and floats depicting his life was held through

the streets of Bassein, which ended with Pontifical Benediction also at the Fort.

As Archbishop Athaide wrote: "We are grateful to God for the one and only 'son of the soil' raised to the honors of the altar."

VENERABLE JOSEPH VAZ

"Father Vaz's life should be known today more than ever since Pope Leo XIII gave a new impetus to the formation of an indigenous clergy in the whole of India. His life, if it were better known, would be a model to all Indian priests and it would show what an Indian priest, well trained and full of apostolic zeal, is capable of."

Thus wrote Mgr. Zaleski, former Apostolic Delegate to India and Ceylon, nearly sixty years ago. This zealous prelate, who had been commissioned by Pope Leo XIII to establish a seminary for Indian priests in the East, published biographies of Venerable Joseph Vaz in three different languages — French, Italian and English.

After a lapse of two hundred years, the cause of Father Vaz — who was termed Venerable before the decree of Pius X — has been taken up again. At the National Marian Congress held in Bombay in 1954, an official petition was sent to the Holy Father by eighty-two prelates of India and Ceylon. In April 1955, a mass petition was sent by the clergy and laity of Ceylon and in August of the same year, His Eminence, the Cardinal-Archbishop of Bologna wrote a personal letter to the Holy Father petitioning the honors of the altar for one who "merits to be compared with Xavier."

Joseph Vaz, the third in a family of six born to Christopher and Maria Vaz, was born on April 21, 1651 in the village of Sancoale, Salcete, Goa. Religiously bent, as most Goan boys in their early years are wont to be, Joseph Vaz attended the Jesuit college of St. Paul (founded by St. Francis Xavier) and began his philosophical and theological studies under the tutelage of the Dominicans. In 1675, at the early age of 24, Joseph Vaz was ordained priest.

At that time the Portuguese power in the East was already on the decline and the Dutch had gained the mastery of the sea. Since the Dutch were Calvinistic fanatics, the condition of Catholics in Ceylon was appalling and since no one seemed to be able to lift a finger in succor, Joseph Vaz volunteered for Ceylon. But he was sent instead to what is now South Kanara (South India) and labored there till 1684.

Returning to Goa the same year he founded there the Congregation of the Oratory of St. Philip Neri for he felt that a regular supply of priests was necessary for a mission field. In 1686 he again left for South India and the following year entered Ceylon in the guise of a laborer. In Jaffna, to which place he was providentially detoured, he administered to the needs of the suffering flock. The Dutch Governor of that province was a rabid fanatic and following several conversions of high officials, persecuted the Catholics in order to bring about the capture of Father Vaz.

It was a game of hide and seek, reminiscent of Elizabethan England, with Father Vaz trying to evade the priests-hunters. He was conducted by

his faithful followers to the kingdom of Kandy, where he soon obtained the favor of the king. Imprisoned by the same monarch because of espionage charges brought against him by a Dutch Calvinist, he soon proved his innocence, regained the king's favor and obtained his permission to minister to the scattered Catholics. Father Vaz, the only Catholic priest in Ceylon, covered the length and breadth of the country. This experience stood him in good stead when he was later called upon to organize the Church in Ceylon.

In 1697, he welcomed two new priests from Goa, and a third joined them bringing with him a letter from the Bishop of Cochin appointing Father Vaz the Bishop's Vicar General in Ceylon. In 1697 when small-pox broke out in that kingdom Father Vaz's charity won for him permission to build a Church and open a hospital in the capital city. In 1705 four more priests came to join the apostolic band.

The Church in Ceylon had been organized on a scale never before deemed possible, for Father Vaz had even undertaken the publication and distribution of Catholic literature. Towards the close of 1710 the apostle's exertions took their toll for, to quote the great missiologist Pere Charles S.J., "He always preferred the role of anvil to that of hammer." Before his death on January 16, 1711 Father Vaz had already appointed his successor. Legends about him, which had begun to spread in the hectic days of persecution, increased. In 1723 the first biography of the priest was written.

It is fitting that the Catholics of Ceylon, led by His Grace, the Most

Rev. Thomas Cooray O.M.I., should seek the beatification and canonization of their Apostle, and it was largely due to Bishop Cooray's efforts that the petition by the eighty-two prelates was sent.

At the celebrations in Rome to mark the 245th anniversary of the death of Father Vaz, Cardinal Costantini stressed the fact that Father Vaz, if canonized, would be the first indigenous Saint not to have passed through the extraordinary way of martyrdom but by the more exacting and less accessible way of a 'Confessor,' by means of a heroic priestly life of complete dedication.

And there is no doubt that Father Vaz's life was truly heroic. In his "Letters to Missionaries," Archbishop Zaleski appealed to the future priests of India — an appeal that is most apt in this our own day with the formation of an indigenous hierarchy and clergy. "Be priests and missionaries," he wrote, "like your model and patron Venerable Joseph Vaz. I want you to be like him. India needs priests like him."

FATHER AGNELO DE SOUZA

No visitor en route to Old Goa, wherein reposes the incorrupt body of St. Francis Xavier, should fail to pay a visit to the old Franciscan convent of Pilar. This convent has now become the motherhouse of the Society of Missionaries of St. Francis Xavier (a local congregation) and here is housed the body of one of the Society's members, Father Agnelo de Souza. When one looks at the numerous tablets erected in thanksgiving for favors received, one sees recorded the names of people from all parts of the world, while Father Agnelo never left his

mother-country. What is the compelling attraction of this hitherto unknown priest? Sir Arnold Lunn once said: "The saint is a living reminder of truth which the modern world has forgotten. His life is an argument for the importance of being holy."

Agnelo Gustav Adolph was born in the village of Anjuna (Goa) on January 21, 1869. He was the fifth child in a family of ten, but before he had reached his seventh year, his parents died and the management of the family devolved on the eldest boy, whom Agnelo gave unquestioning obedience.

After completing his primary school course in Portuguese, Agnelo began to study Latin with a view to becoming a priest. After completion of his studies in a school affiliated to a seminary in Mapuca (capital of the Bardez District in Goa), the young man went to the famous seminary of Rachol for advanced theological studies.

On completion of his studies the young priest opened a private school in the famous seaside resort of Calangute and in 1898, after some deliberation, entered the Missionary Society of St. Francis Xavier at Pilar. This Pilar Society, as it is called, had been established just ten years before by Archbishop Valente of Goa. Its constitution resembles that of the Pontifical Institute of Milan for Foreign Missions. The Society consists of priest and brother members and has for its end the conversion of India by Indians. Father Agnelo was to be, as a distinguished professor put it, "the pillar of the Pilar Society."

Confessor, Spiritual Director (at his alma mater, the Rachol seminary)

preacher of retreats and missions, Father Agnelo covered no new ground, carrying on the same apostolate as any other priest in Goa. He is reputed to have been an effective preacher and in his own words: "We are fishermen; from the pulpit we beat the waters and drive the fish into the nets, in the confessional, we collect them."

Never of robust constitution, his activities and his penances made of him, in the words of a revered Archbishop, a "living corpse." On November 19, while preaching in the Rachol Seminary Church, he suffered a paralytic stroke and died early the following morning. It was November 20, 1927.

People immediately began to flock to his grave at Rachol and miraculous powers were claimed for the earth collected from there. On January 10, 1939 (the very year the Pilar Society was re-organized by Archbishop Castro), his remains were transferred to the Convent of Pilar where they now lie in a marble sarcophagus. During the past few years his fame has spread far and wide through the efforts of the Pilar Fathers. In the personal columns of practically every issue of the leading English secular daily in India — "The Times of India" — thanksgivings for favors received are published.

In Rome the second process of virtues and fame of sanctity has already started. On the occasion of the thirtieth anniversary of his death last year, over 15,000 Catholics gathered in Bombay to pay public homage to this man of God. A special message was sent for the occasion by Cardinal Fumasoni Biondi, Prefect of Propaganda Fide, exalting Father Agnelo's sanctity and proposing that "his

virtues should be adopted as an example by all missionaries in India."

Goa, once "the Rome of the East," is traditionally Catholic and like Ireland, many of her sons have joined the Apostolic Band to do service in India, Africa and the Far East. Quite a few have also made a name for themselves as outstanding missionaries in South America. Yet not one Goan has, to-date, been raised to the honors of the altar, though some have shed their blood for the Faith — (the companions of Blessed Rudolph Aquaviva S.J. who died at Cuncolim, Goa). That is why, having been given a Cardinal for the first time in the history of the Church in India, the people of this land are looking forward to the day when they can with justifiable pride say: St. Joseph (Vaz), St. Agnelo — pray for us.

LITTLE FLOWER OF MALABAR

Kerala hit the world headlines last year when it became the first Communist controlled state in a free country, despite the fact that Kerala is the most Catholic state in India. However, whatever be its political potpourri, the town of Bharanan-ganam in the diocese of Changanacherry (Kerala) is for thousands of South Indians and some of their northern brethren the home of Sister Alphonsa Muttathupadathu or, as she was dubbed by the late Bishop Roche S.J. the "Little Flower of Malabar."

This self-effacing nun of the Third Order of Franciscans of the Congregation of the Poor Clares of Bharanan-ganam lived, like the Carmelite of Lisieux, in the shelter of the cloister. Also like St. Therese, Sister Alphonsa bore her cross of suffering with the utmost resignation feeling with St.

Francis de Sales that, "it is more meritorious to suffer with Christ on the Cross than simply to pray before the Cross or to meditate about it."

Born on August 19, 1910, the fourth child of Joseph and Mary Muttathupadam, Alphonsa lost her mother a month later. Annakutty, as she was then called, was brought up by a maternal aunt (reminding us very much of St. Therese's "maman" Pauline), who believed in the strictest discipline for her children.

Marriages in India take place at an early age and the aunt was keen on getting her young niece married as early as possible. But Annakutty, feeling that no one would want her if she was in any way disfigured, deliberately walked into smouldering ashes, severely burning her legs. When she confessed the true nature of this incident to her confessor in the novitiate (for her aunt placed no further objection to Annakutty's consecrating herself to God), he justly rebuked her. But the good priest was taken a-back when Sister Alphonsa simply replied: "Father, I did not know there was so much fire."

She suffered from poor health but recovered sufficiently to be able to enter the Convent of the Poor Clares in August, 1935. In the novitiate she broke down again and invoked the intercession of Father Elias Chavara, the founder of the Syrian Carmelites of Malabar. In 1936 she was allowed to pronounce her perpetual vows. But here was the "little way" of St. Therese, the cross of suffering, and the extent of this suffering may be gauged from one of her letters to her spiritual father: "I am in a sorry plight, and who knows what will become of me? Our Lord now deals

with me quite mercilessly. I even give way to the feeling that He has closed His eyes on me."

Trying to avoid any inconvenience to the community, this simple soul is reported to have refrained from disclosing her approaching death to her attendants though she seemed to have an inkling of it. On July 28, 1946 she passed peacefully away — unknown except to the members of her community. There was no public funeral nor press report, yet soon her grave became the center of pilgrimages, and miraculous favors were attributed to her intercession. Hardly seven years after her death, her cause was introduced — a remarkable sign of the esteem and fervor with which this nun is held in India.

Perhaps this hidden flower of Malabar may fulfill the desire expressed by the well-known Bishop Oscar Sevrin S.J.: "Let us hope that some day more official recognition of her merits may crown her saintly life and death. We need saints in India and of India."

* * *

Although the Indians we have dealt with here, were either members of the clergy or in some way connected with the religious life, there are surely in this land of ascetics and mystics, laypersons, men and women, who, in the words of His Eminence the Cardinal-Archbishop of Bombay, "are worthy of the highest honors paid by the Catholic Church."

When we have Indian Saints, both from the ranks of the clergy and the laity, then shall the Church in India manifest not only its sanctity but also its universality. We can but hope — and pray.

The German catechism which has received world-wide acclaim is especially useful and valuable in missionary countries —

The German Catechism And The Missions

— By Rev. John Hofinger —

THE New German Catechism is one of the great joys in my life," said Bishop Fulton Sheen in commenting on the English edition of this catechism which was published last year in New York. To Monsignor Hoflich, the Superintendent of Parish Schools in the Archdiocese of St. Louis, the Bishop remarked that the German Catechism is the only one he would now give to an adult convert.

In the United States the interest in the English edition was so great that the first printing was sold out before the book came off the press. The German original appeared in 1955. The following year, during a visit to Holland, I saw a *fourth* Dutch edition. Today the catechism is either translated, or being translated into every major language. One of the first translations was in Spanish, published by Herder in Barcelona. In the missions, the first translation was into Japanese.

A Missionary Challenge

These facts seem to indicate that this catechism is not only of remarkable catechetical value in general, but also of high missionary value in particular. In order to make it easier for missionaries to become acquainted with this book a cheap special edition for the missions is being planned.

The book is, in fact, the result of a pastoral situation which under several important aspects approaches that of the missions. The preliminary work, was begun in 1938 when Nazism was firmly established. The final revisions and rewriting were done during the years following World War II, to cope with a situation in which children, even from the best Catholic families in Germany, had been exposed from their earliest years to constant indoctrination against religion and the Church. The anti-religious propaganda of the Nazis was directed not so much against this or that particular Christian doctrine, as against the very fundamentals of a Christian outlook of life. It undermined particularly any deep and efficacious love of God and His Church.

The Nazis as everyone knows were masters in influencing and arousing emotions. Therefore it was quite evident that the former too formalistic and too intellectualistic presentation of religion was of little use in dealing with this most difficult situation. What the children clearly needed most was an initiation in Christian religion which, although based on solid explanation of Christian doctrine, showed at the same time the attractiveness of our message and religion. Thus the authors of the German catechism from the very beginning of

their task, were guided by the principles of modern catechetics which apply to any good course of religion. This fundamental attitude remained after the war when Nazism had disappeared and public propaganda against Christian thinking had ceased.

This special emphasis on the essentials are most needed in missionary catechesis, which connotes the first solid foundation of Christian religion and is by its nature concerned with preaching to people outside of the Church who have to be won for Christ. In a completely Christianized community with a deep Christian faith and a living Christian religion, a scholarly religious instruction that is somewhat dry and more concerned with the intellectual conviction of what the children know and esteem from their religious practice may perhaps be tolerable. Missionary catechesis, on the contrary, cannot presume an esteem for the Christian religion or its practical knowledge, but must communicate Christianity solidly for the first time. It has to be, *par excellence*, the teaching of the good news.

Teaching the Good News

At least from the missionary viewpoint the most characteristic quality of the new German catechism seems to be precisely that Christian doctrine is presented as the Good News of God's Kingdom with an exemplary consistency and brightness. The idea that Christian doctrine is essentially more than just a list of doctrines we have to know, and a list of commandments we have to observe, is not merely suggested in some isolated passage but rather permeates the entire presentation of this catechism.

Hence the frontispiece is a symbolic picture of a crown while the text itself begins with the following words:

"It is our great fortune that we are Christians. We have received God's grace abundantly; we know what our business in the world is to be, and what a marvelous goal awaits us."

The three introductory chapters deal with the glory of our calling and of our task on earth; with the Church as the guardian and teacher of our faith, and with the joyful news of God's Kingdom. This good news is then unfolded in greater detail in four parts, which deal with the coming of God's Kingdom. Part one: "Of God and our Redemption," shows how great and good God is and how much He loved us by sending His only begotten Son as our Redeemer. Part two: "Of the Church and the Sacraments," explains God's love at work here and now, among us and in us.

Part three: "Of Life in Accordance with God's Commandments," deals with the response God rightly expects from us in answer to His love, or, our part in establishing the Kingdom of God. Here it becomes clear that teaching the good news does not mean underemphasizing God's commandments, but rather presenting the commandments in a positive light: "It was out of His fatherly love that God gave us the Ten Commandments. . . . They are like signposts pointing the way to our happiness in this world and in the next."

Part four teaches how God at the end of time will finish His grandiose work of glory and love and take His beloved children home for ever. With a final chapter on "The Kingdom of

God in All its Glory" the catechism concludes its joyful tidings of the Kingdom. The last paragraph of the explanatory section reads:

"That is the kingdom of God in its glory, which Christ has proclaimed to us. That is the everlasting home for which our hearts yearn. That is the marriage-feast of the Lamb, for which the Church ever sighs like a bride. She says to Christ, her bridegroom: 'Come, Lord Jesus' (Apoc. 22,20).

By this plainly eschatological orientation, the teaching of the good news results in that genuine combination of deep joy and religious earnestness which is so characteristic of the New Testament and the Liturgy.

A Positive Approach to the Church

The authors of the catechism excel in presenting the individual doctrines in such a way that their religious meaning and value shines forth. From the missionary point of view this type of presentation is of special importance. Needless to say, the catechism deals solidly with those doctrinal points of Catholic teaching which are in opposition to the errors of the Protestants. For German students for whom the catechism was originally intended and who live among Protestants, a sound understanding of the specific Catholic doctrine is clearly more important than for Catholic students in the missions. Nevertheless, the catechism does not put undue emphasis on these doctrines of religious controversy, but strives to integrate this individual section into the whole joyful message which we have to proclaim: The place and function of the Church in

the work of salvation. The first five chapters of part two explain, "How Christ Founded and Equipped the Church," then eleven chapters show "The Church at Work in the World." One of these chapters deals exclusively with "the Church's Mission to preach everywhere." Even in mission countries it may be somewhat difficult to find a catechism which devotes an entire chapter on the missionary task of the Church. It is precisely this positive approach to the doctrine on the Church in contrast to the more apologetical approach of former catechisms that makes the German Catechism so well suited for the instruction of converts. The converts to whom Bishop Sheen recommends the book so warmly are for the most part converts from Protestantism.

Mastery in Catechetical Concentration

The missionlike pastoral situation from which the German catechism resulted required also catechetical concentration. Missionary preaching has as its aim the establishing of the Church in a non-Christian environment. As a result it must concentrate on the fundamental doctrines on which the new Christian life is to be founded. And even these pillars of Christian life must be presented as being closely related to one another and as the main points of the one wonderful divine message we missionaries are sent to proclaim. Here again, what we missionaries need, in a special way, is stressed by modern catechetics as a principle of any good catechetical teaching. (cf. the chapter on catechetical concentration, taken from Father Jungmann's "Handing on the Faith" *Mission Bulletin*, May 1958).

In the catechetical literature of our times one of the best examples of catechetical concentration seems to be the new German catechism. The *central idea* which pervades even the individual lessons and unites them in one great message, is the good news of our way to God through Christ in the Church, or in other words, the way of our salvation in Christ.

The book shows in all its parts a very well done *selection of the catechetical material*. The authors carefully studied, of course, former catechisms and learned much from them. Nevertheless, the reason they incorporated a particular doctrine in their text was never the mere fact that it belonged to the traditional stock, but only because it was considered necessary or at least very helpful in order to understand and appreciate our Christian vocation and to live a truly Christian life.

This does not mean that only those doctrines were included which are directly concerned with religious action. There are, as everybody knows, doctrines such as the Blessed Trinity, creation, elevation, Incarnation, and many others, which in themselves belong to the theoretical sphere and are nevertheless of fundamental importance for Christian life. No genuine Christian teaching can ever ignore them. The question can only be how to present them in such a manner that their great importance for a truly Christian life is clearly demonstrated. The new German catechism excels in showing the vital importance of these "theoretical" Christian doctrines. As examples of particular missionary interest and value we might cite its teaching

on God Himself ("God Our Father in Heaven") and on Baptism ("We are made Holy in Baptism"). The section on Baptism e.g. begins with a lesson on conversion, and then follows with a good explanation of the rite of baptism, which defines baptism as the source of new life. In this connection it treats *ex professo* sanctifying grace ("grace-life") and the supernatural faculties of faith, hope and charity. Finally, it concludes with a beautiful lesson on "Following Christ."

More Doctrine — Less Memorization

One would, perhaps, expect a catechism which emphasizes catechetical concentration to be shorter than former catechisms. The German catechism, most certainly, is not. The English edition has 425 pages! There are two reasons for this seeming contradiction. First of all the book is in no way intended as a textbook for the primary grades. According to modern catechetics even the best systematic catechism is out of place for the little ones. They should be given religious instruction through Bible stories, Sacred history and a simple explanation of the liturgical year. Books like the German catechism are only for the higher grades of elementary school, the first two years of high school and for the instruction of adult converts.

The second, and more important reason for the rather large size is found in the *methodical structure* of its lessons. It is not a catechism, which exclusively or at least primarily, consists in questions and answers, but a so-called "catechism of exposition." Each of its 136 lessons has first, a short, simple exposition of the

doctrine to be taught. After this exposition some questions are listed under the heading "consider." No answers are given, these questions are intended as aids in getting to the essential point of the preceding exposition. Then, finally, there are some questions with answers that are supposed to be memorized. In each lesson we find mostly only one or two of these questions. The 136 lessons of the book contain, altogether, 248 questions.

At the very end of the lesson some helps are suggested to arrive at a better assimilation of the respective doctrine. These are given under headings like: "for my life"; "from Holy Scripture"; "from the life of the Church"; "Things to do" and similar.

As we have already mentioned, the material to be memorized is reduced to a minimum. However, thorough study of the 248 answers to be memorized shows that there has been more than a mere reduction of material. The authors have succeeded in publishing by their new formulation of questions and answers the real quintessence of Christian doctrine. Former catechisms in their formulations depended more than was necessary on scholastic theology. This catechism, on the other hand, uses very successfully, the formulation of God Himself that we find in the Bible. Thus even with regard to the questions and answers much of the former dryness has been replaced with genuine religious unction.

One possible drawback of the German catechism is its illustrations. Even in Germany many people who like the catechism do not like its

pictures. We admit that the pictures are meaningful, and most of them may be acceptable and even good for German youngsters, but we should not recommend them for other countries, particularly the missions.

Use for the Missions

In considering the use of the German Catechism in the missions, we might follow the advice given as regards the imitation of Saints: "Don't try to copy their life, learn from their spirit." A translation of the German catechism can undoubtedly do much good for catechetical courses. Practically everywhere the question of a thorough revision of the usual catechism is a pressing postulate of our times. We can learn much from the German catechism, but we do not have to imitate it slavishly. While we still lack our own new catechism, the German textbook may however, be used by the missionaries themselves, in their preparation of catechetical instructions and sermons. It may also be used as a helpful, although not perfect textbook of religion in the first two years of high school. But here again it would have to be adapted for each mission country.

The same is true with regard to its use for the religious instruction of adult converts.

Finally, we might keep in mind the excellent principle which the authors of the German catechism postulate as the first rule for using it well: "The most important factor in religious instruction is not the catechism-book; it is you, yourself, and what you teach. The catechism is meant simply to be an aid; for you it provides suggestion and for the children it provides matter for study and repetition."

missioner answers the question:
 What are the principal revisions
 needed in a new Catechism?—

A NEW CATECHISM

— By Rev. Martin Ramsauer —

It is not the purpose of this article to discuss the various possibilities of giving religious instruction, or, how a complete course of a good catechumenate might be arranged. All we are concerned with here is just one, but essential element of such a catechumenate: The introduction into the world and life of our faith by means of the *Catechism*.

It is beyond question that the traditional catechism containing just questions and answers is not, or should never be, the first book on our faith which an adult, and much less a child, should be given. It was not written for this purpose; and by its manner of presentation might easily cause some sort of repugnance or even stifle the initial interest. But when (by way of analogy to St. Augustine's advice in his book *De Catechizandis Rudibus*) a first orientation has been given (which certainly will take more than just one evening) and a desire has been aroused both to know God's revelation more fully and to live the life of God's children; then the time has come to lead the catechumen systematically into the treasures of our faith and into the practice of a Catholic life by using the *Catechism*.

Such a systematic introduction must be given to Catholic children as well as to catechumens asking for baptism. Since the subject matter to be taught is the same for both groups, it does

not seem necessary to have two entirely different catechisms; one for the baptized and another for the non-baptized. The fact that the first group already enjoys the dignity and privileges which are promised to the other group preparing for baptism, involves only accidental changes which the teacher, or the teacher's handbook, will have to make (together with other adaptations to meet the special needs of particular groups).

Still another reason may be given for only one catechism. Since the catechism is rightly considered the official book of our faith, published in the name of the local ordinary, the *one* faith and the *one* church (cf. Eph 4,3-6) is shown more clearly and effectively by *one* catechism. This of course, does not imply any restriction on other useful material, nor is it an argument against graded editions of the official catechism.

What do we demand of such a catechism?

The first change from the traditional catechism would be a new order for the contents. The guiding principle for a good arrangement is given by the purpose of an organically progressive introduction into our faith i.e. into a life based on faith or the "mystery of Christ." For this purpose purely logical arrangement will be of little use. This order only has its

advantages in speculative theology where a certain familiarity with the content of our revelation is presupposed.

The first step to be taken for the sake of an organic initiation will be the *re-arrangement* of the traditional order by teaching first the *Apostles' Creed* then the *Sacraments* and lastly the *Commandments*. Why? The answer is given by the purpose for which Christ instituted the Sacraments.

The purpose of the Sacraments is not so much to give "facility" in obeying God's law (this would justify their treatment after the precepts) but rather to give, augment, or restore that participation in the divine nature which is the indispensable "prerequisite" for serving God as He demands, that is, to serve him as His children.

God called us to be his children and to live as his children in this time of probation before we are taken as heirs into our Father's house. But in order to live as children of God, it is first necessary to become children of God. Since the Sacraments raise us to this dignity and give us the "possibility" of living and serving God as his children according to the Father's will expressed in the Commandments: we should first become acquainted with the Sacraments, then the Commandments.

This new sequence, not only reflects the objective order of our salvation, but also lessens at the same time, the danger of placing too much emphasis on the fulfillment of the law, as if by merely obeying precepts as such would bring us salvation. As a result of the old order our religion was too easily identified with a code of precepts.

The mystery of the *Blessed Trinity* might better be introduced after the doctrine of the Incarnation and Holy Ghost. There is no other way of knowing about this most profound mystery than by revelation which was given us by the Incarnation of the Second and the Mission of the Third Divine Person. Thus God Himself taught us about the most sublime mystery of His own life, and the same order should be followed by us when teaching others the mystery of the Triune God.

This does not imply that the catechumen should not be told in an earlier instruction, in some simple way, about the existence of three persons in the One God. This doctrine has to be included in the "first orientation" which will precede the systematic teaching by the catechism. But it would not be enough just to "believe" this mystery as a fact. A more intimate appreciation and personal relation however, is possible only after God's way of redeeming and leading us to Himself has been seen and understood; i.e. after the doctrine of the Incarnation and the Mission of the Holy Ghost.

The doctrine on *Purgatory* would be better inserted before the Resurrection of the Dead and the General Judgment, since Purgatory will exist only until these events transpire and no longer.

Since the Sacrament of *Penance* is given to obtain forgiveness of sin, these two chapters (sin and penance) should be treated together. Having first seen the terrible fact of sin, we will better understand and esteem more highly the meaning of the Sacrament of Penance as our reconciliation with God.

Since *love* is the first Commandment in which all others are contained (Mt 22, 37-40) and from which all the others receive a deeper meaning and fuller interpretation, this supreme command should be placed first.

A More Substantial Exposition

Aside from a reorganization of the subject matter there should be a revision of the text itself to bring out the content more clearly. Recent papal documents (v.g. *Mystici Corporis*, *Mediator Dei*) must be included and a number of individual points must be presented more "substantially"; that is in their true and full meaning in the present order of salvation and not insofar as they were attacked or questioned some 500 or more years ago. Whenever there is an opportunity to show the interrelation of individual parts of our teaching this advantage has to be taken to unify the different elements and to bring out more effectively the central idea.

In consequence, quite a few chapters will receive a new look. For instance, the teaching on *Christ* must stress the meaning and importance of His life, death and glorification, insofar as they effect our salvation.

In the teaching on the *Church* the recent documents of the Holy Father have to be implemented to show besides the visible juridical structure of the Church also her inner dignity and supernatural mystery, which lie in her essential relation to Christ her head. If this is realized, there can be no doubt about her role in the present order of salvation.

In the teaching on the *Sacraments* their full relation to and dependence on Christ should be shown, which

infers more than just "institution."

In the teaching on the *Mass* the Encyclical *Mediator Dei* should be evaluated as a deeper explanation and to show in consequence how we should participate in the sacrifice of the Church.

The *Precepts* should no longer be just a summary of prohibitions and obligations. The commandments should be viewed first of all, as a spontaneous answer to God's generous love which called us to be His children and raised us to this dignity in Baptism and made us all brothers and sisters of His Only Son, Jesus Christ, Whom we shall follow on our way to the Father's house. These supernatural facts and considerations must be the basis for the explanation and evaluation of the commandments. Such an approach will change the outlook of our daily life and duties.

But beyond the knowledge of the individual commandment we have to strive for *Christian maturity* among our faithful. This supposes a proper formation of their conscience, and a development of personal attitudes based on the considerations mentioned above. Since Christian maturity is the ultimate aim of all Christian education (cf. Hb 5,12-14) and the indispensable prerequisite for a fruitful lay-apostolate, we have to make it the goal of our missionary activity.

A Better Presentation

Having considered our needs and aims, no explanation is necessary to show that the traditional question-answer catechism cannot comply with our request. The traditional form had as its aim a precise notional knowledge; but by disjoining the matter it hinders precisely what we con-

sider to be a true formation and education — the perception of a synthesis. Moreover, the traditional arrangement proposes and proves the truth for the intellect but it does not sufficiently take into account that religious instruction must exercise an influence on the will (in order to make the life "Christ-like"). It is absolutely necessary that the truth be perceived as a "value" in order to "motivate" our actions.

To avoid the indicated shortcomings of the traditional catechisms and to obtain the efficacy desired, the "catechism of exposition" was recently developed. Examples of this new type of catechism are the French and the German Catechisms. The latter is already translated into several languages. One lesson of the German catechism can be found in *Mission Bulletin*, February 1958.

What are the main advantages of a Catechism of exposition, compared with the traditional question-answer-catechism? Some outstanding advantages are these:

Revelation itself, is presented as a greater organic unity and not split into scores of individual questions. Each point is seen as an element of a greater unity from which it is never isolated. Thus a synthesis is formed, and the central theme stands out more clearly with each succeeding step.

The *work of the catechist* is made easier and more efficacious. The structure of the Lesson in the catechism is already a suggested outline the catechist may follow in giving his instruction. The lesson contains (and follows) all the essential steps required for a psychologically correct and effective teaching: presentation — explanation — application.

And all this is done in view of the catechumen (whether baptized or preparing for baptism), whom it will help to receive God's message with greater interest and facility and with deeper understanding. Thus the danger of a mere memorizing seems to be lessened and the hope for an intelligent and mature Christian life justified.

This new type of a catechism of exposition also keeps formal questions to a minimum. If the exposition is given well, there will be no need of repeating in question and answer form what was understood and will be remembered. Formal questions will deal with selected matter, only when the importance of the matter requires it, or an exact wording is desired.

Because of its expository character the new catechism permits greater use of texts from the *Holy Scripture*. Thus a desired greater familiarity with the sources of our faith will be obtained. Likewise the *Liturgy* can be brought into each lesson. And this, not only insofar as Liturgy could be a help for instruction or an illustration for expressing our faith; but also in the sense that all catechetical activity has to lead to an intelligent and full participation in the liturgy.

These considerations lead again to the same conclusion as our previous article (Feb. 1958): that a thorough revision is necessary. But this thorough revision cannot consist in a more or less verbal translation of a Catechism composed for other countries and other conditions.

The more particular adaptations to concrete needs have to be made by a combined effort of all those interested and qualified by learning and experience.

A noted theologian of India presents the chief features of modern catechetics as theological rather than pedagogical —

TEACHING CHRISTIAN DOCTRINE

— By Rev. Joseph Putz —

IT is fifty years since St. Pius X, shocked by the almost universal religious ignorance even among those who have passed long years in Catholic schools, raised a cry of alarm in his encyclical *Acerbo nimis* (April 15, 1905); he called for an improvement of religious instruction as a matter of life or death. A few years earlier, the movement for a catechetical renewal had been started in Munich and Vienna, in reaction against the then prevalent abstract and unpsychological method of teaching Christian doctrine. Since then the movement has spread to many countries and much progress has been made in catechetics.

Yet, in spite of the enormous labor expended by numerous specialists, the general level and efficacy of religious instruction does not seem to have improved appreciably — particularly, perhaps, but not only in mission countries. This painful fact, the root of our weakness, has often been stressed by the present Pope, and, like his predecessor fifty years ago, Pius XII still considers the improvement of catechetical teaching the most urgent of all our problems.

1. The reasons of our failure are complex. The chief ones are beyond our control. The modern secularized, technological and materialistic milieu presents enormous obstacles to the development of a life of faith.

2. In remote mission districts, this difficulty may not yet be felt so much, but it is replaced by other difficulties: illiteracy, superstitions, etc. At the same time, unfortunately, the failure of the family has deprived most children of the most effective religious influence, a Christian home education.

All this makes the task of Church and school both more urgent and more difficult. But we must confess that the catechetical problem has not been taken seriously enough except by a minority. The quantity and especially the quality of our religious instruction leave much to be desired. The progress made in catechetics remains largely theoretical. How many priests, teachers or catechists have mastered the vital art of teaching Christian Doctrine? "It is easier by far to find a brilliant preacher than an entirely satisfactory catechist," said St. Pius X.

The French writer M. van der Meersch, speaking of the catechism classes he had to attend at school, calls them a drudgery of which the boys were only longing to see the end; "I feel sure," he adds, "that, excepting some privileged corners, the catechism remains today the same instrument of torture and aversion."

The catechetical movement itself has been slow in finding its way. At first it was concerned chiefly with the method of teaching and endeavored

to adapt to the teaching of religion the suggestions of modern psychology and pedagogics. This was a real progress; it tended to make the catechism lesson living, concrete and attractive. But the question of method was overstressed, and it took some time to realize that for effective religious instruction there is something more important than the psychology of teaching, namely, the doctrine itself, the content of the Christian message. What the catechist needs above all — more than being up-to-date in the latest methods — is a deep religious understanding or 'realization' of the doctrine. Then he will be able to present it in a living manner, and to communicate to his charges not only a conviction of its truth but a sense of its 'values.' And a sense of values, with the motivation that goes with it, is the very essence of character-building and training for life.

It is interesting to compare the catechetical publications of today with those of twenty or thirty years ago, and to note the shift of emphasis. Excessive preoccupation with new methods could only lead to superficial results. The present orientation makes higher demands on the catechist, but it is entirely dictated by the specific character of the Christian revelation.

The present-day trends in catechetics can best be gathered from the reports of the International Catechetical Meeting at Antwerp (August 1-12, 1956), organized by the International Centre for Religious Instruction 'Lumen Vitae' on the general theme "Religious Education Today," and also the French Congress of Religious Instruction, Paris, April 24-26, 1957, on the theme, "From the child's faith to an adult faith." Conclusions of the latter

Congress warn, for instance, that "the use of the various pedagogical means, especially of audio-visual means, is legitimate only in the measure in which they foster adhesion to the mystery of God."

Priests and seminarians should become familiarized with the spirit and principles of this movement, and no clearer or more convincing introduction could be found than Father Hofinger's volume *The Art of Teaching Christian Doctrine*. The author is a disciple of Father J. Jungmann, whose book *Die Frohbotschaft und unsere Glaubensverkündigung* (The Good Tidings and our Proclamation of the Faith, 1936) has played a major role in re-orienting catechetical thinking. Like his master, Father Hofinger insists on the need of teaching Christianity not as a system of doctrines and precepts but as a joyful message.

Our Task

What, then, is expected of the catechist or preacher? He must regard himself as a 'herald' whose task it is to proclaim the message of our salvation in Christ. His central theme is the "Mystery of Christ" (cf. Eph. 3,8 ff). From this center all the various doctrines are seen in their beautiful unity. It is most important to bring out this unity and to refer all the parts to their center — Marian doctrine, grace, Church and sacraments, Christian life — all find their true meaning only in their relation to Christ. The goal of our teaching is not mere knowledge but participation in the mystery of Christ by personal faith and 'life in Christ.'

Father Hofinger refuses to consider grace as the central idea of the Christian revelation. Indeed, the center

the person of Christ; but grace, and supernatural life is the key concept which makes the Christian message intelligible.

The child or catechumen must be progressively initiated into the Mystery. The means to be used are the Bible, the Liturgy and the Catechism, which must be completed and deepened by Christian living. The first initiation should be biblical-historical instead of using the abstract formulations of some 'Catechism for First Communicants'. This is not only the most psychological method (particularly important — the instructions of converts in Mission countries), it is also the one most in harmony with the historical character of the Christian religion. The Liturgy makes us live the Mystery at an ever present reality and communicates its riches to us. At a certain stage, the catechism is necessary to give a systematic view of the whole doctrine.

These principles are familiar to those in touch with recent catechetical literature. Father Hofinger's explanations and his suggestions on how to combine the three means are clear and practical, careful to forestall misunderstandings or onesidedness. We may add that his conception of a progressive initiation avoids the exaggerations which have recently been censured in the work of some eminent French catechists, whose principal error seems to have been that in the lower classes they left out certain important truths which the child was supposed to be unable to grasp till he was ten or twelve years old (original sin, divinity of Christ and the Redemption, the Holy Ghost, certain commandments of God and of the Church). Progressive initiation does not mean that we teach the child only those truths

which correspond to the development of his faculties and his experience; we must give him the whole message, but in a manner adapted to his age.

The Content And Its Structure

Christian Doctrine is extremely rich. This very richness constitutes a difficulty and a danger for catechetics. The catechism may give the impression of a complicated and confusing mass of questions and answers without any apparent unity or any distinction between essentials and accessories. One does not see the wood for the trees. Yet the message cannot be really understood unless its unity and organic structure is clearly grasped.

Canon Leclercq in *Faith and Intelligence* writes: "One of the reasons why the faith of many is disturbed when they emerge from childhood is that Christianity, as it is frequently presented, seems to be a rather confused mass in which it is impossible to distinguish any simple guiding lines. . . . It thus happens that young men who for a period of ten years have been given courses in religion know all the actions and formulas for confession and Holy Communion, and the lists of every category of sin, but are often incapable of saying exactly in what Christianity consists."

J. Jungmann writing in *Lumen Vitae* (1950,258) states: "What is lacking among the faithful is a sense of unity, seeing it all as a whole, an understanding of the wonderful message of divine grace. All they retain of Christian doctrine is a string of dogmas and moral precepts, threats and promises, customs and rites, tasks and duties imposed on unfortunate Catholics, whilst the non-Catholic gets off free of them."

Father Martindale once said that the ordinary cause for defections from the faith is that Catholics never grasped their faith as a whole. This, then, is one reason why the question of the right order is so important. Much attention has been given to it, though so far, perhaps, no one catechism is quite satisfactory in this regard.

Most of our catechisms still follow the arrangement found in the famous catechism of Father Deharbe, S.J. (1847): Faith (the Creed), Commandments, Means of Grace (i.e., sacraments and prayer). Some recent catechisms (like the Roman Catechism of Pius V) have inverted the order and put the sacraments before the commandments. The change may seem insignificant. In reality, it restores the true meaning of the sacraments, which are not mere means to observe the commandments and of grace which in the traditional scheme is treated very inadequately, as the emphasis is on actual grace.

"If we start from the fundamental question of the purpose of human life, and present the catechetical content in the once customary sequence of Faith-Commandments-Means of Grace, then the underlying theme will certainly be the chief duties of a Christian, through the faithful performance of which we are to obtain our last end and goal. But if we begin with the fundamental statement of God's fatherly love and interest in us, of how He has called us through Jesus Christ, then we will first show what He, in His eternal love, has done, does and will do for us (Creed, Sacraments), and how we can respond to his wonderful divine love (Prayer, Commandments). Immediately the incomparable values of the Christian religion

occupy the center of our catechetical field of vision, and the content of religious instruction appears as being the joyful tidings of God's love, to which we are to respond by a life of grateful reciprocal love. No trained catechist, certainly, would seriously maintain that it is unimportant whether we proclaim our message as a system of chilling obligations, or as a system of enticing values." Father Hofinger's text states. There is no doubt, either, as to which of the two approaches is more in harmony with the New Testament writings.

Father Hofinger's discussion of the whole question is enlightening. His own arrangement of the matter in two parts — God's Love (Faith and Sacraments), and Our Response (Prayer, with the Sacrifice of the Mass, and Commandments) — has the advantage of great simplicity, though others, perhaps, may prefer a more fully historical arrangement. What matters is, "the inner transformation of the teacher's outlook." If he has realized the nature of the Christian message and the 'Christian' meaning of the various truths, he will be able to present the doctrine in the right way, even if he has to deviate occasionally from the order of the prescribed catechism.

In part III the author offers a practical illustration of the principles set forth in the previous chapters. In thirty instructions — originally worked out for those communities in mission countries which are but rarely visited by the priest — he explains all the essentials of Christian doctrine according to the 'kerygmatic' scheme exposed above: God's love and our response — all unified in the Mystery of Christ, the central theme of the

message we have to proclaim. These outlines, with the valuable catechetical hints which precede and follow each of them, constitute as it were an admirable school of solid and effective teaching and preaching.

The Catechist — Kerygmatic Theology

In the final section Father Hofinger treats of the spiritual and intellectual formation of the religion teacher. This is the most important part, since "the primary condition for a successful catechesis will always be the personality of the catechist" (Jungmann). The first quality demanded of him is the consciousness of his sublime vocation: 'herald of Christ,' with a wonderful message to deliver; this will kindle that quiet enthusiasm which pervades Father Hofinger's own writings.

Separate chapters are devoted to the work and training of lay catechists, Sisters, and priests. The chief 'catechist' is the priest; and though he needs helpers, the teaching of Christian Doctrine, the proclamation of the 'word of life,' remains his primary and inalienable function. He exercises it in his Sunday sermon, in guiding and training his catechists, and in completing the instruction given by them. Progress in our religious instruction will thus depend mainly on the clergy, on the interest they take in it and the training they receive. They should be familiar with the best methods of teaching; and above all, they should have assimilated the doctrine in such a way that they can teach and preach it in a clear and inspiring manner.

Does the traditional course of scholastic theology fit the priest for

this task? "There is little hope of a far-reaching renewal of teaching in Catholic schools so long as we have not renewed the theological training of our priests," says Father E. Mersch. The complaint, of course, is a long-standing one. In 1936, Father Jungmann published a searching study of the problem (*Die Frohbotschaft*. . .) and called for a theology oriented to preaching and teaching. This started the discussion about 'kerygmatic theology.' After a lively exchange of views, fairly general agreement seems to have been reached on principles.

In the last chapter of his book Father Hofinger explains how he conceives a kerygmatic theology. It does not mean (as some wanted it) a separate course side by the side with scientific theology. It is rather a question of combining the scholastic approach with a kerygmatic approach, (i.e. bringing out the religious 'values' of Christian doctrine). Perhaps the author insists too much on their distinction (different goals, different material and formal objects). Is it not more important to show their unity? Any theology conscious of its object is necessarily scientific and kerygmatic at the same time. The object is God and His saving action; this is not only truth but 'value,' and the value is not something added, it is the truth itself. To study such an object merely 'rationally,' as one would a problem of mathematics, without a personal reaction and commitment, would be to deal not with God but with mere concepts.

Thus the essential problem can be formulated in terms of Newman's famous distinction between 'notional' and 'real' assent (in his *Grammar of Assent*). A clear conceptual knowledge is indispensable; but beyond it,

and through it, we must aim at a 'real' apprehension. If our faith has not more power, it is because we adhere to formulas, 'enunciations,' without penetrating to the realities with their overpowering greatness, beauty and mystery. We must return to the theology of the Fathers and the great scholastics. "Their theology is essentially an act of adoration and prayer — prayer being not merely a condition of their work, but the very atmosphere in which their speculation develops." Their's is a 'praying theology,' contemplation; teaching is "contemplata aliis tradere."

If we have thus 'realized' our faith and made the great divine realities become part of our most personal lives, the normal atmosphere in which we move, then the essential problem or kerygmatic theology will be solved. We have the primary requisites for effective teaching and for adapting the message to different audiences. The problem is not merely intellectual but

spiritual as well. Questions of method and presentation have their importance, but without that personal realization, implied in an 'integral' theology, all the rest is like a body without a soul.

Father Hofinger not only gives the theory; as an experienced professor who 'has tried it', but also offers valuable concrete suggestions on how to make the teaching of theology more kerygmatic, without any revolutionary change in the programs and without reducing theology to a kind of higher catechism. Every professor of theology will read and study this chapter with great profit.

The Art of Teaching Christian Doctrine is an important book which no seminary can miss. We would recommend that every seminarian get a copy. It will contribute to the deepening of religious teaching in schools and pulpits, and inspire missionaries in presenting the message and instructing converts.

A marvelous vision

The Apostle of the Gentiles makes himself the herald of this truth which associates men as brothers in one great family, when he proclaims to the Greek world that God "had made of one, all mankind, to dwell upon the whole face of the earth, determining appointed times, and the limits of their habitation, that they should seek God." (Acts xvii, 26,27)

A marvelous vision, which makes us see the human race in the unity of one common origin in God "one God and Father of all, Who is above all, and through all, and in us all" (Ephesians iv, 6); in the unity of nature which in every man is equally composed of material body and spiritual, immortal soul; in the unity of the immediate end and mission in the world; in the unity of dwelling place, the earth, of whose resources all men can by natural right avail themselves, to sustain and develop life; in the unity of the supernatural end, God Himself, to Whom all should tend; in the unity of means to secure that end.

— Pope Pius XII

Reports And Comments . . .

Catechetical Summer Course In Manila

THE Catholic Action Organization of the Philippines held a catechetical summer course for selected delegates from every Ecclesiastical region of Luzon. The purpose was to prepare both priests and laymen in the work of training lay-catechists for their respective dioceses.

The course, which lasted from April 9 to May 7, was entrusted to a group of lecturers, composed mainly of members of the Institute for Mission Apologetics, Manila.

The classes were given daily — except Saturday and Sunday — from 8 A.M. to 1 P.M. and taught the following subjects:

— Catechetical methodology by Rev. John Seffer, S.J., who explained modern methods of teaching Christian doctrine developed especially by the modern catechetical movement.

— The dogmatic content of our catechesis, by Rev. Martin Ramsauer, S.J., who gave a detailed explanation of the most important topics of Catholic doctrine in the light of our redemption through Jesus Christ i.e. in the specific Christian aspect and in their connection with Christian life.

— A workshop in Catechetical Methods, supervised by Rev. Mother Eadgitha, F.M.M., was run in close cooperation with the lectures. This

workshop was found to be of immediate practical use by all participants. The new Interdiocesan Catechism of the Philippines (Official National Edition) was used in these classes.

— The pastoral aspects and values of the Liturgy was the subject matter of lectures by Rev. Joseph Kellner, S.J. on "Catechetical Apostolate and Liturgy." Father Kellner also conducted a workshop in congregational singing, an item which is of great pastoral importance in the Philippines, where the people are exceptionally interested, and gifted in music.

The Catechetical course was indebted to the generosity of the Franciscan Missionaries of Mary of the Stella Maris College, Quezon City, Manila, where all participants: the organizers, lecturers and students were given every possible aid.

The lectures evoked a surprisingly great interest. Apart from the official delegates — priests, nuns and lay-catechists — a large group of interested observers filled the classroom. After a few days the audience had spread even to the corridor so that it became impossible to accept any further applicants. Instead of the thirty participants expected the number of those attending the course was more than doubled (70).

The preparation of instructors of catechists is not a matter of only four short weeks. Such a course will attain its full efficacy only if the work is continued at a later term. Hence, the catechetical course of Manila was but a beginning, albeit a good one, although some difficulties had to be surmounted.

A serious problem was the dissimilarity of the audience. A theological background of equal depth cannot be presumed for priests, nuns and lay-

catechists. Lectures would certainly be more fruitful for the delegates and easier to compose if the participants were a more a homogeneous group.

If in spite of this difficulty the Catechetical summer course in Manila was successful, than it is — next to God's blessing — the result of the marvelous enthusiasm of the participants who despite the summer heat devoted themselves eagerly to their work.

— Rev. Joseph Kellner

Important Liturgical Indults Granted To Bishops of India

NEWs of several liturgical permissions granted to the Bishops of India has come to our attention through a letter from Bishop Malenfant O.F.M., Cap. Prefect Apostolic of Gorakhpur, India. Bishop Malenfant, referring to a petition sent to Rome last year, writes:

"We have obtained practically everything we asked for including permission for the celebrant to repeat the Epistle and Gospel in the vernacular; to recite the Kyrie and Gloria in the vernacular; and to read only once in the vernacular the *lectiones S. Scripturae* on the last three days of Holy Week (including the Passion

and the prophecies if they are not sung).

"We have also obtained permission to translate other blessings of the Ritual which has not been allowed until now, but the use of the vernacular for the exorcisms in Baptism was refused.

"It is interesting to note that the indults have been granted directly by the Congregation of Propaganda, without reference it seems to the Holy Office or the Congregation of Rites. This would mean that they have now the power to give these indults immediately to mission countries."

Acknowledgments for Articles on Mission Catechetics

THE article *Concentration* which was published in the May issue of *Mission Bulletin* was a condensation of a chapter from *Handing on the Faith — A Manual of Catechetics* by Joseph Jungmann S.J., translated by Right Rev. Msgr. Anthony N. Fuerst. It will be published this Fall by Herder

and Herder in New York.

The article *Teaching Christian Doctrine* which appears in this issue was reprinted with the kind permission both of its author, Father Putz, and the *Clergy Monthly* in which it first appeared in January.

Communist Policy

Red China's Religious Policy

THIS year's first issue of the Chinese Communist bimonthly *Philosophical Research* carried an eight-page article on Political Cooperation of Atheists and Theists.

All religions are now grouped under the United Front department of the Communist Party Central Committee. Its deputy-head, Chang Chih-yi is the author of this article.

He outlined the basic policy towards religion: Communists are atheists and they believe that religions are harmful opium, always on the side of the exploiters. But dialectical materialism does not deny the actual existence of religions and beliefs "that religions will disappear when mankind is completely liberated from the pressure of social and natural forces."

He quoted Engels as saying that, "God cannot be simply suppressed" and two sayings of Mao Tse Tung, one from the *New Democracy*, about political cooperation in the United Front by believers, and the other from his *Correct Handling of Contradictions Within The People*, "We cannot force people not to believe and we cannot force people to give up their idealism" (all religions being identified with idealism). For the present, Chang says, religious be-

lievers are not asked to give up their faith. In fact Buddhists are still saying their prayers; Moslems pray and go on pilgrimages; Protestants hold their services and Catholics go to Mass and to the Sacraments. The State itself has been repairing temples and churches. National organizations for all these religions have been established. Although, the article goes on, a complete mental transformation and acceptance of dialectical materialism would more easily consolidate the political convictions of these people, as a minimum, submission is demanded from them to the politics of the country, which religion will not be allowed to endanger. This, he says, is a political and not a religious question.

The Party, in its regard for the theists, has determined the limits for the propagation of their faith: "the atheists will not make propaganda inside the churches and temples and the theists will not make propaganda outside the churches and temples, nor (even in churches and temples) in areas where class relations are complex." (Thus in the class troubles during the land reform services in the affected areas were forbidden.)

The followers of religions must also take part in "patriotic indoctrination

and socialist (Communist) education"; "only thus will the religious followers be able to raise their political consciousness and to recognize that the counterrevolutionaries among their ranks are not true believers; on the contrary, they are, under the cloak of religion, enemies of the people and also of religion." They must, in a word, take part in the purge of counterrevolutionaries inside religions.

The policy thus laid down obviously does not favor religion. The same article says, "some wicked people have spread the idea that 'the religious policy is dishonest — that the Communist Party wants to extirpate religion'."

The article surveys the present situation: "the religious leaders have already taken their stand, to a greater or lesser extent, on the platform of patriotism, but the struggle continues and the situation among religious leaders is still complex." "On the part of the mass of believers, the socialist-political consciousness is not strong, and even among the leaders, the number of those who consistently oppose imperialism and support patriotism, socialism, and the Chinese Communist Party's guidance, is small." "Speaking in general, a great number of people in religions still show suspicion of, or antagonism to, Socialism and the Communist Party. There are still people who even publicly manifest their determination not to sever relations with imperialism, particularly with the Vatican." "such people," the article goes on, "especially Catholic and Protestant reactionary rightists, are indeed fighting against the Chinese people."

The article also gives some statistics: "Buddhist bonzes (lamas included), number around 500,000; there are also many lay 'ch'ü shih' (lay experts); Taoist priests, about 20-30,000; the number of Moslem believers is about ten million; Catholic priests, 2,000, and faithful three million; Protestant ministers, around 7,000, and faithful 700,000."

These numbers are taken from the pre-Communist period. Nothing is revealed about changes during recent years. Apparently at present the churches are not in a position to register the faithful.

In our country, the article says,— in apparent contradiction to Marxist theory — the majority of the believers are from among the laboring people most of them people who, as the old saying goes, "burn incense and venerate Buddha, petition Tao and beseech the Immortals." "These practices are superstitious and they should not be confused with adherence to religion, although religions too exercise a deep influence on the laboring masses."

The religious question in Red China has a particular importance among the national minorities. More than ten national groups are Mohammedans. The Tibetans and Mongolians are lamaist while the Thai at the Burmese border follow the Small Vehicle school of Buddhism. (Chinese follow the Great Vehicle.) Among other national minorities there are Christians, Catholic and Protestant, and there are also many forms of primitive religion.

— *China News Analysis*

Planning for Famine in North Vietnam

ACROSS the border in North Vietnam, the mistakes made in the course of such reform and readjustment, relying on the army and special cadres under Chinese advisers, were admitted at the end of 1956, and some attempts were made to rectify them; but today the situation seems to be much the same as in China itself. The evidence from official sources is supplemented by that of twenty-seven refugees (including twenty-two students and a soldier) who recently escaped to the South.

Articles in *Nhan Dan* complain that not only the peasants but the cadres and Party members themselves have been "abandoning agricultural work to embrace trade or other occupations." As a result of the "pessimism," "subjectivism" and "sluggishness" of farmers large tracts of land have been left untilled, and cadres have asked the planning authorities for a reduction of areas scheduled for rice cultivation for the fifth lunar month crop, or even dispensation from growing it at all. They dare not mobilize the people to fight drought, because the peasants are convinced the crop will not repay the capital involved in its cultivation, and are "leaving their fields for the towns, causing troubles in the management of the market and the administration of towns. . . ."

Peasant sluggishness is understandable, since the "State trade service has been unable to purchase all the rice offered by the farmers" and the price paid "has been lower than the official one."

"After the fifth lunar month crop

in 1956, farmers in many places were reluctant to grow supplementary crops"; the cadres themselves thought that "it would require too much effort from farmers without giving them appreciable profits."

According to official statistics, the area planted with supplementary crops of special varieties of rice has decreased by 12,000 Ha. In general, agricultural production, especially food production, has fallen, and the widespread refusal to plant out seedlings for the fifth month crop will aggravate the situation. Yet, as *Nhan Dan* pointed out "our population goes on increasing by two, four, even five per cent per year. . ."

Some impression of rural life was given by one of the refugees mentioned above, Le Xuan Giao, a former official of Nghe An province: he told the Press that he had been imprisoned as a "landlord" from 1953-1957. In his district, he said, there were three jails, with 600 prisoners in each. Many families had starved or had committed suicide when "isolated" by order of the cadres, who used to fix seals on their feet to prevent them leaving their houses under cover of darkness. On an average, ten suicides had taken place in each village. Another refugee described the effects of the crushing taxation, amounting to seven-tenths of a crop.

This is the social and economic "planning" which reduced the peasants to "subjectivism": and during the "correction of mistakes," when their feelings ran high, it was the army that "greatly contributed to the stabilization of the situation."

The Example of Kerala

ALTHOUGH hampered by the democratic Constitution of India, the Communist Government in Kerala is already showing signs of running true to type. According to Mr. Gangai Saran Sinha, Chairman of the PSP, it was using official machinery to strengthen the Communist Party and Communist trade unions and law and order was deteriorating as Communist cells or other organizations were taking the law in their own hands. (*Statesman*, January 6.) Mr. Asoka Mehta said the nine-month record of Communist administration in Kerala showed that the Communists had not the least intention of settling down as a "democratic party" to function in the context of parliamentary government. (*Indian Nation*, Patna, January 8.) The Communist Government had set new standards in efficiency, impartiality and incorruptibility — by lowering the earlier ones, he said, and quoted examples of corruption and of "systematic attempts at loosening the fabric of law and order and undermining the democratic structure."

Mr. M. N. Govindan Nair, Secretary of the Kerala State Communist Party, claimed at a Press conference on February 3 that the State Government's main shortcoming had been its failure to improve administrative efficiency. There has been some speculation about a strong faction in the local Party which thinks that the Government should resign and blame everything on the Central Government, instead of continuing with the present hair-breadth majority of two, without having fulfilled election promises.

The real point, however, appears to be that "during Congress rule in Kerala, corruption, favoritism and nepotism, had existed, but on an individual level. Under Communist rule, these evils were prevalent on a Party level." (Dr. N. B. Menon, Praja Socialist Member of Parliament, quoted in *Statesman*, December 23.) While Communists have a privileged position, non-Communists are not protected against them by the police or courts. The result is that there is a growing sense of insecurity in the State. During the last two months, Dr. Menon said, there had been thirty-seven lathi (baton) charges by the police.

Mr. E. M. S. Namboodiripad, Chief Minister of Kerala, admitted in Bombay that "political tension" existed in the State; it had nothing to do with ordinary crime, he said. On the question of "cell courts," Communist Party cells which have arrogated to themselves the functions of a court of justice, which, it is widely alleged, have been trying to displace the legal courts and influence magistrates, a letter to the *Statesman* argues that "the only difference is that people who used to go with their grievances to the landed gentry now approach the Communist Party leader excesses do occur occasionally, but this was the case even when the Congress was in power."

Whatever may be the popular feeling about this new feudalism inside Kerala, and Communists, in fact, condemn all criticism of their record as "reactionary," and plan to whip up a mass movement, to support the Kerala Government outside the State.

Their conduct already shows that once in power at the center, they would be most unwilling to give up power

peacefully. Indeed, a convinced Communist could hardly countenance doing so.

'People's Democracy' Threatens Burma

IN his widely-publicized speech given on January 29, at the Third All-Burma Anti-Fascist People's Freedom League (AFPFL) Congress, in which U Nu denounced communism as incompatible with freedom and religion, he also had some bitter words to say about those members of the Opposition in Burma who actively or passively sympathize with the Communists. Among the Opposition there were, he said "very few who really believe in democracy. Before they gain power, they will take full advantage of democracy," but merely to procure their own political ends.

The truth of this is demonstrated by the record of the Burma Workers' and Peasants' Party (BWPP) which has just changed its name to "Burma Workers' Party." The Party is the leading member of the Opposition National United Front, and is, on its own showing, just as much a Communist Party as the North Korean Workers' Party or the Hungarian Workers' Party which rule their respective countries. A BWPP booklet published in July, 1957, speaks of "the BWPP and its vanguard the Burmese Communist Party (BCP)," thus clearly linking the legal opposition with the armed rebels. The first National Congress of the BWPP held from December 27, 1957, to January 2, made it clear that the BWPP is a Communist Party — and that its discipline is now to be tightened up.

"Idealism and sectarianism will never be tolerated in the Party."

Under its new name, the Burma Workers' Party is to seek "alliance" with the peasants, according to the Central Committee's report. Because the Party contains few workers, steps are to be taken to subvert workers in the industrial districts. The Burma Workers' Party, "the vanguard of all the workers in the Union of Burma," must unite all Marxist-Leninist parties into one.

The discussion following the reading of the reports was even more enlightening. It was laid down that the Party's "present objective is the establishment of a people's democracy. Its final goal is communism." At the final session the Secretary-General, Thakin Chit Maung, said that the line adopted at the Congress was identical with that of Mao Tse-tung.

As the country faces this threat of peaceful subversion, the state of public confidence and internal security is showing marked improvement as a result of large scale surrenders by insurgents. Five hundred members of three different groups surrendered at Minbya on January 28. Although the Communist leaders remain obdurate, and have organized attacks to prove they are still to be reckoned with, their followers are no longer so enthusiastic; and although some may

be dangerous as "peaceful" agitators, many are gratefully settling down to normal life for the first time in ten years.

Testimony of Disillusionment

THEIR disillusionment has been similar to that of former terrorists in the Federation of Malaya and in the Philippines where they have completely lost the sympathy of the ordinary people and their power to intimidate them. The account given by a former Huk rebel of why he joined the Communists — and why he left them — could certainly apply to many other Communists all over Southeast Asia.

"All Communist initiates get into the Party only armed with a vague understanding of communism, yet fully convinced that there is something radically wrong with the prevailing social order and that something must be done about it."

As he rose to high rank in the Party, he became more and more aware of its inhumanity, its "coldly clinical disregard for human life" which, he deduced, stemmed from the materialism of Communist ideology;

"Since Communists do not believe in a spiritual life, death or killing to them does not present any moral problem."

His idealism was also shaken by the "class privilege and arrogance" of the top Communist leaders, manifested in the simplest terms — such as eating shop food in front of comrades who were living on roots. At last he decided that the existing order, for all its shortcomings, held out more hope for improvement than communism.

Armed Nucleus Retained by Pathet Lao

WHILE surrender and peaceful subversion seems to be the order of the day, the activities of Lao Viet Communists in Laos serves as a reminder that the danger of violence is not entirely past. Although more than the agreed quota of Pathet Lao troops have surrendered, the Communists have made efforts to keep the nucleus of an armed force in being by hiding arms or returning them to North Vietnam and sending "Home Guard" troops directly back to their homes in inaccessible parts of Sam Neua instead of to the assembly centers. A band of Pathet Lao indoc-

trinated fighting men of the Meo minority also crossed into North Vietnam.

On the other hand, the Communists remaining in the two provinces now reoccupied by the Government are becoming alarmed at the results of the new freedom of movement: after visiting Vientiane, the Pathet Lao-appointed Mayor of Sam Neua himself said he was convinced of the falsity of Pathet Lao propaganda. If this is the result of peace, the Communists may feel obliged to return to violence before they had intended to.

Local Nationalists Clamor for Independence

THE massive migration of Chinese labor, and the speed-up of socialist transformation — processes which have usually been closely connected — have produced strong reactions in the regions inhabited by non-Chinese nationalities. Mao Tse-tung's speech on contradictions last year warned against Han-Chinese chauvinism, especially regarding Tibet, but Peng Hsiao-ping's report on the Rectification Campaign changed the emphasis:

"It is now similarly necessary to emphasize opposition to local nationalism among officials of minority nationalities," he said.

The drive against local nationalism began in November with a meeting of the Nationalities Affairs Commission. Its Deputy Director, Wang Feng, warned that nationalism had again started to spread among many national minorities and had reached a very dangerous point.

Statements made at meetings held by CCP Committees and Nationalities Affairs Committees (NAC) in minority areas show that "Socialist transformation" and infiltration of Han Chinese were the main causes of nationalist feeling, which had spread to cadres and Party members, especially those who were intellectuals. In the Kantzu Tibetan Autonomous Chou in Szechwan, local nationalism is a "grave danger"; some people refuse to yield to the Party leadership, and fail to respect the Han cadres: they are sceptical of some Party policies and tend to resist them. In Hunan, people "do not believe that the Communist

Party stands for the interests of all nationalities ... they condemn minority cadres of comparatively high Socialist consciousness as national traitors. . ." (NCNA, January 2.)

In Kansu, local nationalism is "rather widespread and special": it takes the form of opposing Party leadership and Socialist transformation, opposing — on the pretext of localism and nationalism — the economic forces of their own nationality, spreading statements to split the solidarity of the nationalities; and blurring the fatherland concept.

Yunnan, Kwangsi, and Kweichow also reported increasing nationalism. The Governor of Kweichow had complained that the minority people wanted only cadres of their own race, yet such cadres "disobeyed the unified leadership of the Party Committee." Some of them who were serving as County magistrates had complained that:

"County Party Committees have substituted the Party for the Government. We hold the posts but have no power. Certain Government departments exist only in name."

In Sinkiang the outstanding and serious problem of nationalism was revealed by local Party Secretary, Saifudin, to a Party meeting last December. He reported that some intellectuals had been quoting the Marxist-Leninist classics on the nationalities question in support of their clamor for separation and independence. Some had even established "reactionary organizations."

Anyone who advocated national self-determination or the establishment of a Republic of Uighurstan or Uighur Autonomous Region of East Turkestan was either confused about Marxism-Leninism or was an ambitious reactionary, Saifudin said. He was against the expressions "Turkestan" and "Uighurstan," especially if the latter meant that the land belonged to the Uighurs only and not to China, because the Chinese Communist Party was "basically opposed to any bourgeois nationalism clamoring for independence."

Saifudin's speech indicated that non-Chinese cadres had opposed and expelled Han Chinese cadres and pursued a policy of "nationalization of CCP committees." Like the Manchus, the Uighurs had also, apparently, been refusing to learn Chinese.

A Mongol Party member, former correspondent of the Peking *People's Daily*, complained of the Chinese attitude to the Mongol language in an article entitled "The Voice of the Minority People," which was rejected by the *People's Daily* but quoted in Communist Press reports from Huhehot. Most members of the Inner Mongolia Committee of the CCP, he pointed out, were Chinese; the Mongols were seldom able to express their wishes. The CCP as a whole was a Han-Chinese Party and its cadre policy was "Han-ist."

Old Mongol Communist leading cadres he wrote, had become assimilated by long association with the Chinese and could not understand the psychology of Mongols: they were simply "fools, flatterers, and traitors to their own people. Those who are

dissatisfied with the Party and imbued with nationalism . . . are heroes of the Mongol people." But the Party leaders only hear eulogies, and "the voice of the minority people cannot reach higher authorities."

However, the Han Chinese cannot shirk his burden. "To help the national minorities develop," said the *People's Daily* on August 24, 1957, "is a glorious and unavoidable duty of the Han people. This help should be welcome to the national minorities."

The fact that it is unwelcome should be no surprise to those who have suffered foreign domination. There are also concrete reasons why the minorities should consider this "development" a bad bargain. In exchange for the disruption of their traditional social order and the threat to their nationhood implied by "democratic reforms" and the mass incursion of Chinese settlers, they are to have capital invested in the exploitation of their natural resources—but the benefit of it will not accrue immediately or principally to their area. They will receive help in education. (Illiteracy not only renders propaganda ineffective, but retards the formation of collective farms, which depend on bookkeeping.) Medical services will be extended (the elimination of disease, particularly malaria, facilitates Chinese settlement) and the development of trade and communications will also consolidate the network of Chinese influence.

Tibet has been notoriously unenthusiastic about China's help. Last year a six-year program of education (mainly aimed at the monks

through the puppet Tibet Buddhist Association) was announced, to replace the deferred democratic reforms, although these would come "sooner or later." The effect of this stratagem was apparently not been to interest the monks in Chinese propaganda, but to discourage pro-Chinese elements and encourage "reactionaries" to create the "disturbances" denounced recently by Chang Kuo-hua in the presence of the Dalai Lama himself.

Now the line has toughened.

Launching the rectification campaign in Lhasa on December 31, Chang Ching-wu linked the Chinese Government's carefully planned policy of steady progress" with the enlargement of the "anti-imperialist patriotic United Front" among the common people and monks and the "raising of the Party's Marxist standards" by the Campaign. (NCNA, January 1.)

Reports from Katmandu recently state that a five-man commission has arrived in Tibet to weed out reactionaries and opponents of socialization.

Parochialism - The New Deviation

THE rectification and anti-Rightist campaign has not only revealed opposition to the central power in minority areas, but serious "parochialism" in other regions of China. This new deviation consists of disobedience to the unified leadership of the Party, and giving consideration to local interests. Particularly serious in Hunan and Chekiang, where the Governor and Vice-Governor were expelled from the CCP, it had reached "intolerable" proportions in Kwangtung, according to the First Secretary of the CCP Provincial Committee.

People's Daily, denouncing parochialism on December 14, 1957, gave the impression that Kwangtung is not unlike an occupied country. In 1952, apparently, even leading cadres there were Rightists, parochially effecting land reform by peaceful means, refusing to obey central orders to rectify this mistake, and even trying to "reverse the situation."

Accordingly, the Central Committee firmly implemented the policy "Rely on the army and the south-bound cadres." The cadres' ranks had to be seriously reorganized before they could "shoulder the task of eliminating the landlord class." This reorganization was the reflection of class struggle and struggle against parochialism within the Party; it was wrong to assert, as some people did, that "great mistakes" were committed at that time.

The *People's Daily* makes it clear that the CCP will continue to rely on the army and cadres sent from the North to "stamp out parochialism," and a local paper warns "it is extremely necessary to readjust strictly all Party and (Young Communist) League organizations in connection with the current campaign for conducting Socialist education and for democratic reorganization of agricultural cooperatives."

Editorial comment from Catholic papers in the Far East —

Press Review

The Ceylon Messenger

Are We Moving Towards Slavery ?

A question which is being asked over and over again, wherever thinking citizens get together these days, was recently given public expression to by Mr. R. G. Senanayake, the Minister of Commerce. Speaking quite frankly about the tragic position towards which the country is drifting, and cautioning lovers of democracy against the dangerous trend of affairs, Mr. Senanayake asked the question which few others have dared to ask so publicly: "Are we moving towards slavery?"

When the dangers that beset us are so grave and obvious, when the leftist elements in the Government have been so active and even pugnacious, when a Minister of State is full of a sense of bravado that he openly threatens his political enemies ("counterrevolutionaries," he termed them) with an honored place in Welikade jail, when the Prime Minister himself aims at a "classless society" and at restricting certain so-called "capitalist freedoms," so that a Minister of the same Government feels it his duty to warn the country that the "freedom which Ceylon won is in danger," we for our part feel that it would be a gross betrayal of our principles to remain silent.

The freedom of the State would be an empty and meaningless thing if it had to be built on the slavery of the citizens. And that precisely is the spectre overshadowing the country today. The word freedom is being bandied about as never before, and yet, strangely enough, in the very name of freedom, the inalienable liberties of the individual are being systematically jettisoned. We would be the last persons to hold a brief for an unbridled freedom, for a liberty that is no more than license. If freedom is to be real, it must imply both rights as well as duties. But there are certain fundamental freedoms that are essential to our living as free citizens, and it is precisely these that are being thrown overboard today. National freedom, we repeat, means nothing at all unless it means the individual freedom of the citizen.

But what exactly is the situation today? Minister Senanayake himself mentioned some of the freedoms which we have enjoyed for many years, but which are now in imminent danger of extinction: the freedom to think, the freedom to speak, the freedom to write, and the freedom to trade. Of course, we would wish to add other freedoms which are essential, such as the freedom to worship. We cannot

go into these in detail. But the happenings of recent months, and more particularly of recent weeks, are sufficient proof that every one of these freedoms of the citizen is in serious jeopardy. Private property, religious freedom, educational freedom, the Radio, the Press, and even the Judiciary are in grave danger.

It is now an open secret that, as Mr. Senanayake said, "there are some who want to have a dictatorship in Ceylon;" and that these persons are entrenched even in the Government. It is equally clear that these same individuals who pay the merest lip-service to Ceylon's independence, are doing their damndest to plant here an alien totalitarian tyranny; and by now, it is no less evident that they are prepared to use any means at all, however base and vile, to attain their object.

At long last, the democrats within the Cabinet and the Government seem to be opening their eyes to the perils of the situation. But we see very little by way of action to hearten us. We find it very difficult to understand why, even at this late stage, people must be opportunists, putting their own personal interests before the interests of the country which they profess to love.

The legal profession has been the latest to protest against what has been

labelled as "serious inroads" into the liberty of the subject," and to condemn any attempt "to deprive the subject of his undisputed right in a democratic society to submit all ministerial orders to judicial review." What really astounds us is the nefarious silence most people were smugly content to hug, while all the time the insidious work was going on slowly but surely. Now at long last, at what may well be the eleventh hour, they would seem to have awakened from a prolonged slumber. But then, like Rip van Winkle, will they suddenly discover that it is a world of tyranny that they are opening their eyes to?

We might well ask, in the words of Archbishop Cooray's Freedom Day Message: "After having escaped the humiliation of the foreign yoke, are we heading for the bonds of intolerance and totalitarian tyranny?" And will we do so without a whimper? We have sufficient trust in human nature to feel confident that there are enough men of goodwill to stem the tide of tyranny, even at personal cost. We feel sure that there are within the government, enough persons of honesty and integrity, enough lovers of the country, to save her from the "Dark Age" (to use Mr. Senanayake's telling phrase) which might otherwise come upon her.

Bombay Catholic Examiner

Communist Tactics Against The Church

FROM St. Joseph's Seminary of Mangalore comes an invaluable booklet, "Red Wheels Grind Slow," whose importance is veiled by the modest size and appearance of the

publication. It is an English version of a mimeographed booklet written originally in French by A. Michel, a name assumed by the author for reasons of security.

A priest and a religious, the author has before coming into the free world lived behind the Iron Curtain, witnessed personally the campaign of the Communists to wreck the Church and with other priests and religious he analyzed the conflict and studied its problems as well as the strategy and tactics employed by the Communists.

The first thing that must be realized is the implacable hostility of the Communists to the Catholic Church. Says the author: "Opposition between the two is fundamental even if disguised. But the fight is not a blind one done in thoughtless rage; it is carried on with exceeding prudence, little by little and through cautious steps."

No one then should be fooled by the crowded churches in Communist-ruled countries and other indications of religious freedom, for, as Michel points out, the tactics used depend on (1) the intensity of the religious life of the people and their reaction to communism; (2) the reaction and impression produced on world opinion abroad. Hence, "if circumstances demand it, Communists do not hesitate to appear even as provisional protectors of religion. But meanwhile in secret they examine the strong and weak points of the Church, they spy on the authorities, on the clergy, on ecclesiastical institutions and they draw up their efficient program for future action."

The Communists, however, will concentrate on undermining the unity of the Church (1) by preventing communications between Rome and the Church in the country while carrying on a vigorous propaganda against the Pope to destroy the confidence and respect of the Catholics in him; (2) by destroying the harmony among the

bishops, among the priests, and between bishops and priests in the country; (3) by denouncing Church organizations as anti-social and anti-national to break the unity between the clergy and the laity.

Accordingly, a vicious propaganda of slander and falsehood is steadily directed on the Church and the hierarchy. Ridicule is poured on the Church and, to arouse hatred against it, it is represented as an organization of commercial speculators and politicians who exploit the ignorance of the poor. Charges against the Church long refuted are re-hashed, facts are distorted and isolated scandals are converted into generalizations.

The Communists say: The Church is bound up with Capitalism; the Vatican is the closest ally of U. S. A. The Pope is styled the head of a petty bourgeois state and as such one of the biggest financiers of the world; he is also imperialistic as a monarch. The bishops are temporal lords exploiting the people; they are rich, accumulating diocesan properties; they are stooges of the Vatican. Priests are profiteers, seeking a comfortable life and enjoying an abundance of all things. They add solemnity to functions in proportion to payment and the ministry, even funeral rites, are denied to those who cannot pay. Unfortunately, there are instances of this which the Communists exaggerate and flaunt.

The final aim of communism is clear: the total destruction of the Church, but the means to reach the end are not so clear to us because they are not direct and open. Even in this matter communism, with an unbending logic, applies its main

dialectic laws, i.e. adaptation to circumstances, even reversal of policy and contradictions provided the final direction towards the end in view is kept. It can bide its time; it takes into account the world reaction to its steps and modifies its methods accordingly.

If, in order to confuse public opinion, Communists feel that a temporary religious freedom will help, they will grant this. In one country it went to the extent of giving salaries to Catholic priests as partial restitution for Church spoliation done at an earlier period. At other times it will fight the Church in one country and cover up the crime by greater liberty in another country, thus throwing public opinion into utter confusion and justifying the conclusion it always brings forth: "All that is said against communism is lying propaganda."

While these inconsistencies and divergences in policies create confusion in minds outside Communist countries regarding the attitude of communism to the Church, the demands made on bishops and clergy within receive a variety of response which undermines confidence in Catholic leadership and militates against unity. The Communists require positive collaboration from the clergy in every sort of activity. So, besides fulfilling their civic duties the clergy are called upon to manifest positively their attitude to the regime and to contribute to the construction of the Communist social order. This collaboration of the clergy is sought partly because, owing to their great influence over the people, the latter will be induced to work for the regime, partly to deceive the world into believing that there is freedom of worship, partly to keep the

clergy occupied in profane occupations to prevent them from engaging in the spiritual ministry to the detriment of the Church. Pressure is brought on bishops and clergy to lend their co-operation, through the Bureau of Ecclesiastical Affairs. The State department places agents in every episcopal office, who watch every movement of the bishops and prevent priests and people from contacting them; it makes things unpleasant for those who will not collaborate. It puts its agents on the track of priests; these agents record insignificant facts, which are exaggerated, and they perturb priests by confronting them with this distorted information. Cunningly and relentlessly the Bureau hounds the clergy and unscrupulously builds up cases against them should they fail to collaborate.

The clergy's attitude to collaboration is not uniform. Some extend it readily; among them are those who nourish grievances against ecclesiastical authorities or are dissatisfied with their position or circumstances; others want to reap the material benefits of pleasing the regime. This entire group is known as "Patriotic Priests." They are valuable tools in the hands of the Communists.

Another group sincerely believes that the salvation of the Church lies in a friendly compromise with the regime, that a middle course will keep off persecution. They are agreeably surprised that there is no bloody persecution; if there were one they would gladly undergo it. But since there is none, they will not provoke persecution by an intransigent attitude. They are not asked to renounce their faith, and embrace com-

munism, but only to cooperate in civic affairs; so why not do so?

A third group refused all collaboration and courted imprisonment. Afterwards they changed their views, be-

lieving that they could help their people better outside prison than inside, at the cost of a slight compromise. Finally there are those who take an uncompromising stand on the question of any collaboration.

Philippine Catholic Sentinel

Let's Not Be Hoodwinked

AN ex-politburo leader served up this week an eyebrow-raising claim: the country's top Red, Jesus Lava, has laid down steps for the "final capitulation of the Communist movement."

Pedro Caguin, a Huk surrenderee and a former aide of Lava, asserted that Lava wants to give up and pave the way "for the complete dissolution of the Communist Party."

Actually, Lava & Co. do not even have the luxury of deciding whether they will surrender or not. Mass support for the Huks has long dissipated. When Caguin surrendered on July 16, 1957, he admitted: "The Huks were having difficulty in operating because the 'masses' had shifted their support to the Armed Forces."

Luis Taruc, on Sept. 13, 1956, admitted the same thing. When army operations were stepped-up in 1952, Lava himself tried frantically to arrange with the local Chinese Communist Bureau for a channel out of the country.

Being the shrewd man that he is, Lava knows that the longer he keeps on the run, the more chances a bullet will cut him down. What better way to keep the Communist movement going than to stay alive? Better

argue in court than stop a .30 caliber slug! After all, a defective rebellion law can impose only a puny 12-year sentence. There are always political crackpots who can be counted on to work for one's parole or pardon. Then, one gets a chance to fight another day.

The way the Lava surrender feelers have been aired, however, give rise to suspicion. The feelers were ventilated only after the Party's central committee held a secret meeting, on March 29, 1957, in the Sierra Madre mountains. Since then, men like Caguin have been waving that surrender offer as equivalent to "dissolution" of the Red movement. The Huks, they carefully say, have been cut to ribbons. A tricky impression is consequently created: once Lava quits, and the Huks disband, the Communist danger is over.

Since people gauge threats by numerical strength, they are inclined to accept the impression as fact. It is so easy to forget that the Huks are not the Communist Party; they are merely the armed branch of a subversive movement that — in Taruc's own words — "infiltrates . . . into all democratic strata of the people." Taruc, Lava & Co. carefully avoid talking about disbanding existing Communist fronts or cells.

A man wise in the zigs and zags of Communist tactics — John Edgar Hoover, director of the Federal Bureau of Investigation — has this to say:

"Is the Communist Party succeeding? It is, if you can be persuaded

that the Communist menace is lessening. . . . Numbers mean nothing and those nations which have attempted to assess the threat of communism on the basis of numerical strength alone are eating the bitter bread of slavery for their shortsightedness."

Pakistan Christian Voice

Tomorrow's Leaders!

SHAME and anger should fill the heart of every honest citizen, when he hears of students beating up a college principal because he reproached them for misbehavior. What has happened to those ancient and traditional attitudes — respect for parents, teachers and elders?

Principal L. A. D'Souza of D.J. Sind College is reported to have been struck in the face with a *chappal* by students, when he reprimanded them for gate-crashing a college function. This disgraceful act, according to news reports, was one of several instances of hooliganism on the part of students directed against the staff and students of the D.J. Sind College.

Punishment of the miscreants has been demanded by the staff and students of the D.J. Sind College and a token strike was called for in case no action was taken by the Government authorities.

That such a public protest has had to be made by the staff of the D.J. Sind College in order to secure official action against student hooligans indicates a very sorry state of affairs. In former days any student who misbehaved as badly as in this case would have been identified and im-

mediately rusticated. The trouble would have been stamped out long ago.

That goonda elements among the students, both in schools and colleges, have steadily grown bolder and bolder reflects seriously on the state of public and private life. Certainly it is not logical to believe that college authorities encourage indiscipline. A much more reasonable explanation is that they have their hands tied and have been forced to tolerate indiscipline and insolence due to outside interference.

This is all of a piece with stories one hears of the police not prosecuting because a rich or important person is connected with the law-breaker, or the income-tax men turning a blind eye because some moneyed gent wants it so. Influence and 'pull' have steadily replaced honesty and justice as the motive forces of our society and in such an atmosphere the goonda and the "fixer," who can fix anything for the appropriate bribe, have emerged as the real powers.

The symptoms of this national decay are visible everywhere in the steadily rising crime rate, in the growing incidence of crimes of vio-

lence and sex, etc. The beating up of a college principal by students is not a single swallow but the full summer of our spiritual decay. In all aspects of public and private life this corruption and rottenness, no longer creeping, advances with giant strides.

Something must be done, people say. But the leader to do it, to galvanize society to action, to inspire it with the spirit of sacrifice, discipline and effort, has not yet appeared. Nevertheless, there is some consolation

in the way the students of D.J. Sind College have reacted to the humiliation of their Principal. Their self-respect has been stung. And we hope it will continue to sting not only until they have redressed this wrong, but till they have moved to purge the whole student body of rotten, goonda elements. If the students succeed in instilling in themselves a passion for discipline, idealism and patriotism, then we can hope for a revivification of national life.

Malayan Catholic News

Mine And Thine

PUT a gun in the hands of a socialist and he is a Communist. Take the gun away from the Communist and give him the vote and he is a socialist." A major objective of both the socialist and the Communist is the abolition of private property.

Yet the instinct for personal ownership is so profoundly rooted in human nature that when the Reds in China declared war on all landlords, they appealed to the covetousness of the poor by promising to divide up the landlords property — neglecting to add that in the very near future they would take it all back again to make it a part of the Government's collective farms. Thus, these recent victims of ruthless "capitalist exploitation" quickly found themselves victims of a far worse communistic exploitation.

The Catholic Church's attitude to private property is abundantly clear today. The Old Testament proclaimed it in the Ten Commandments by forbidding theft, and covetousness of another's goods. Christ made no

change in these rulings. Leo XIII said, "The right to own private property has been given by nature." Pius X repeated the idea, "Private property is under all circumstances a natural right;" Pius XI was no less explicit: "Nature has given man the right of private ownership;" and Pius XII: "The Church teaches that the right to own private property is based on the natural law."

Even Communists and socialists, like all other people, believe in private property, despite what they say to the contrary. In fact, the fundamental thesis of communism is based upon the strongest argument for private ownership, namely, that man's labor gives him a personal right to what he produces.

The Communist is correct in condemning exploitation, but he errs in not recognizing that this is an abuse of the right of private ownership, and is not due to the existence of the right itself. When your watch gets out of order, you don't abolish all watches,

but quite sensibly take yours to a good watch-repairer.

Even children tend to treasure their own toys. A businessman will slave to make his own firm a success, whereas the hired manager — unless he has some personal incentive — tends to be easy-going. People who take good care of their own lawns often wilfully litter public beaches or parks. Few persons are altruistic enough to show the same interest in common property they would in their own. Human nature seems to be made that way. Only where the vow of poverty, freely taken for religious reasons, binds all the members of a community, can common ownership be really successful.

However, some claim that the above arguments are from expediency, and though having a certain validity, aren't enough. For communism's most deadly criticism of private ownership is taken from expediency, too — that private ownership as practised today rarely conduces to the common welfare. Too often it benefits only the few, not the many. Red propagandists easily convince the victims of exploitation that they will receive their share of life's necessities only after private ownership is abolished.

This is quite obviously a contradiction.

The Reds appeal to their simple listeners' desire for private ownership of other people's goods, to confiscate the original owner's things and destroy him, violently. But within a very short time the beneficiaries are forced to make solemn pledges to respect public property, for the government is now the sole owner — little shops become part of big government shops, little farms of "collective farms"; there is no more liberty or self-respect for the individual, who is reduced to the status of a government slave. Under communism, the rich become poor, as the Chinese discovered, and the poor quickly become paupers.

A human being is not a faceless robot. He has an intelligence given to guide him in producing things, and he modifies the aspect of nature by his free will. With these human faculties intellect and will cooperating, he can produce personal, private things. No brute can do this, and so no brute has a right to own anything. Private ownership is legitimately acquired by occupancy, by personal labor, purchase, gift, inheritance. Don't let any government rob you of this natural right.

Philippine Baguio-Mountain News

The Apostolic Catholic

IN the Lord's Prayer, we say daily to God: "Thy Kingdom come." The world exists for that end alone. Hence one question is all-important in the history of mankind: what stage has been reached by this reign of God here below? How is it with the evangelization of the world, confided by

Christ to His Church for all time? We cannot ignore that crucial question.

The reply may be expressed in a few figures.

Twenty centuries after the coming of Christ, the earth is peopled by 2.5 billion human beings; of these, 472

million are Catholics, that is, roughly, 20 per cent. The non-Catholics amount to nearly two billion.

That figure, as we know, haunted the nights of His Holiness Pius XI.

So much for the present day.

With regard to the future, we must take one fact into account: Catholic births amount to 5.4 million annually, while the non-Catholic world increases by 22.3 million during the same period, which means that, for one Catholic born, four non-Catholics are added to the population of the earth. To complete the calculation it should be noted that the population of the earth has increased fourfold in the last three centuries, and is increasing continually. Such is the rate of progress for the future.

But perhaps the Catholic "bloc" is rich in vitality and the power of expansion?

Let us consider the Catholic total again — 472 million — and examine it lucidly and with courage.

This figure includes countries which are nominally Catholic: Belgium, France, Italy, Spain, Portugal, Latin America. The religious situation of these countries may be painted on a Rembrandtesque canvas, with contrasting light and shade. We do not contest the luminous aspects of the picture, rich in hope, especially among the élite: we merely say that there are dark shadows too. Some recent studies on the practice of religion in those countries incite reflection. Even without considering the result of these inquiries, anyone may have visual proof of the progress of materialism, of laicism, of religious indifference, of the relaxation of the moral code.

These facts force us to the conclusion that an immense apostolic effort is urgently necessary if we are willing to obey the order of Christ and announce the Gospel to every creature. For it is indeed an order and it must be obeyed; therefore it can be obeyed, for God does not command us to do the impossible. It goes without saying that this order of the Master's does not interfere with the liberty of those who accept or refuse the Message. God's command is "to go," "to preach the Gospel," "to teach all nations," "to knock at the door." He does not state precisely how often, or to what extent, men will receive the Message.

If, after twenty centuries of Christianity, the situation is what it is today, the fault is not God's. We have not given our measure, "good measure and pressed down," of human collaboration with His indefectible and faithful grace. The figures cited above show that Christians have not understood the need and the extent of their duty to be active apostles. They have not realized that it is their part, with God's grace, to set the world on fire.

An inquiry recently made to discover the degree of apostolic zeal among Catholics revealed the following facts: 72 per cent of those questioned admitted that they had never tried to bring a convert into the Church; only 28 per cent said they had tried and — curious to relate — with success in 17 per cent of the cases. This throws a striking light, both on a state of widespread inertia, and on the possibility of success at the first serious effort. The sin of omission on the part of a clear majority of Catholics calls for an examination of our conscience, an examination all the more strict that

such a want of apostolic dynamism is not found elsewhere. To judge ourselves adequately, there is nothing so

useful as the play of contrast. Let us consider for a moment how things are outside the Church's frontiers.

Hong Kong Sunday Examiner

The Pontifical Foreign Mission Institute

AS every voice is raised to congratulate the Fathers and Brothers of the Pontifical Foreign Mission Institute on the completion of one hundred years of their work in Hong Kong, we are, each of us, conscious of the personal debt of gratitude that every Catholic in Hong Kong owes to them for their labors here. We have inherited the fruits of their work and as we look about us at the great and flourishing monument to their devotion that they have built in Hong Kong, we thank them and thank God who sent them to labor here in His service.

One hundred years ago Mgr. Raimondi and Father Reina came to a barren and disease-infected island that was to grow into the Hong Kong we know. Mgr. Raimondi and those who came after him saw to it that the Church in Hong Kong should more than keep pace with the development of the community. The history of their work here is not of smooth progress. Their disappointment, difficulties and setbacks have marked the story of one hundred years, but there has also been the persevering devotion by which men dedicated to the glory of God and the service of their fellow-men have overcome every obstacle and achieved the success that we are privileged to celebrate.

In these last few years since the war we have indeed had a good example of what has been going on for a hundred years, when an entirely new situation has arisen with ap-

parently insoluble problems calling for instant solution. With resources completely inadequate, these missionaries with devotion, ingenuity and adaptability have, with God's help, accomplished the seemingly impossible.

It is true, of course, that in Hong Kong today we see many of the great institutions for education or for the care of the sick, the poor and the unfortunate, entrusted to other Congregations and Societies, but we must remember that this too is part of the administration of the Diocese. This has involved a foresight, anticipating future needs, a patient search all over the world for helpers and a generosity in surrendering to others what they themselves had built up, which has shown unselfish concentration on the glory of God.

This too is part of the monument to the work of the Bishop and fathers to whom the administration has been entrusted that they have sought out, secured, and applied the help that they needed for the growth and welfare of the Church of Hong Kong.

A hundred years is a long time, yet for the Pontifical Foreign Mission Institute it is only a beginning. We look with confidence, born of experience, to the future and with full hearts we wish our beloved Bishop and the Fathers and Brothers of the Institute *Ad multos annos*, and we pray that God may continue to bless in the future as in the past the work they are doing in His Service.

NOTES AND INFORMATION

Young Catholic Women will meet in Brussels During Exposition

YOUNG Catholic women from all over the world have been invited to attend the "International Friendship Days" sponsored by the World Federation of Catholic Young Women and Girls to be held at the Brussels International Exposition from August 19 to August 23.

The purpose of the "friendship days" is to enable Catholic young

women of every nation to become acquainted with one another and to build stronger bonds of mutual interest and cooperation.

During their stay in Belgium, the young women will visit the Civitas Dei (City of God), Vatican pavilion at the Brussels exposition, and various historical sites in several Belgian cities.

U.S. Moral Responsibility To Help Poorer Nations Is Stressed At NCCW Institute

THE moral responsibility of the United States to help underprivileged nations was stressed by several speakers at an institute on the "Hungers of Mankind," held in New York City.

The institute was sponsored by the National Council of Catholic Women in commemoration of the tenth anniversary of the United Nations Declaration of Human Rights. Primary subjects of consideration were the spiritual, intellectual and physical hungers of mankind.

Christopher M. Philips, U.S. representative on the U.N. Economic and Social Council, said that too often "humanitarian considerations" in helping other nations are "played down so as to emphasize the national self-interest aspects of U.S. programs."

He stated that this country "cannot ignore the moral responsibility" that accompanies its predominant economic position. If the United States allowed itself "to be indifferent to

human needs or suffering wherever they may exist," it "would be a direct denial of our moral and spiritual heritage as a nation," he said.

The moral obligation the United States has of helping to assimilate a great many of the estimated "40 million displaced persons in the world" was cited by Mrs. Albert R. Spillman, of Hempstead, L.I., Vice President of the World Union of Catholic Women's Organizations (WUCWO).

Stating the "U.S. immigration laws are, in part, very restrictive, Mrs. Spillman suggested that "one of our responsibilities is the effecting of a change."

"This is a matter of broad education," she stated, "a matter of securing sympathetic public opinion" to bring about a revision.

The role American voluntary agencies play in demonstrating the concept of freedom to impoverished

tations was delineated by Edward M. Kinney of Catholic Relief Services — National Catholic Welfare Conference, worldwide relief and rehabilitation agency of the U.S. Bishops.

"America's voluntary agencies," he said, "particularly those sponsored by the religious faiths, serve to demonstrate clearly to the needy masses of the world the basic difference between the Western world and the forces of totalitarianism — freedom to worship in accordance with the dictates of conscience."

He said the work of these agencies, largely stimulated by the Christian concept of love and charity . . . has made it easier to explain what democracy is to those not accustomed to its advantages."

The efforts of Catholic nongovernmental organizations in abetting the U.N. Declaration of Human Rights were explained by Catherine Schaefer of the NCWC Office for U.N. affairs.

She said such organizations as the NCWC and its various departments,

the Catholic Association for International Peace and WUCWO had cited the necessity of a declaration of human rights before the U.N. declaration was issued. She added that in their annual statetnemnt in 1943 the Catholic Bishops of the United States had called for an Inter-nation Bill of Rights.

Miss Schaefer noted that a special committee of the NCWC had published a Declaration of Human Rights at the beginning of the first session of the U.N. Human Rights Commission in January, 1947.

Referring to the document as "a classic expression of the natural law," Miss Schaefer said it was presented to members of the U.N. commission and "figured prominently in its early discussions."

The NCWC declaration dealt "not only with individual rights, but the rights of the family, the domestic rights of states and the rights of states in the international community," Miss Schaefer stated.

Requiem Offered for Missioner, Former Prisoner of China Reds

REQUIEM Mass was offered in St. Andrew's Cathedral in Victoria, British Columbia, Canada for Scarborough Father Louis Venadam, 58, who died (March 8) in St. Joseph's Hospital, Victoria.

For two years, from 1952 to 1954, Father Venadam was a prisoner of the Chinese Communists in Hangchow. He never recovered from the starvation and solitary confinement with which the Communists tried to force him to denounce his bishop, the Most Rev. Kenneth Turner of the

Lishui diocese.

Released from prison in 1954 and expelled from China after serving there twenty-four years, Father Venadam made his way back to Canada and, despite his weakened health, resumed his work with the Chinese people, at the Victoria Chinese Catholic Center.

Father Venadam served both Catholic and non-Catholic Chinese throughout Vancouver Island, in British Columbia.

U. S. Must Satisfy Intellectual Hunger of Asia To Thwart Reds' 'Deadly Poison,' Institute Told

THE United States must satisfy the intellectual hunger of Asia or that continent will fall under the hammer of Soviet communism, an expert on Far Eastern affairs has warned.

Dr. Paul K.T. Sih, director of the Institute of Far Eastern Studies at Seton Hall University, South Orange, N.J., told some 150 delegates at an institute on the "Hungers of Mankind" that America must offer Asia a program of Christian humanism to offset the intellectually "deadly poison" extended by Soviet Russia.

Auxiliary Bishop James H. Griffiths of New York opened the institute, which was sponsored by the National Council of Catholic Women in commemoration of the tenth anniversary of the United Nations Declaration of Human Rights. The declaration was issued on December 10, 1948, as "a common standard of achievement for all peoples and all nations."

Representatives of various U.N.

agencies, religious leaders, officers of Catholic women's organizations, social action authorities, and experts in voluntary relief agency work attended the institute, which was held at the U.N. World Affairs Center here.

In his address, entitled "The Intellectual Hunger of Asia," Dr. Sih said that "the United States and Soviet Russia are now the determining influences in Asia."

"The peoples in Asia must make a choice," he stated, "between the Christian humanism with the United States as the leader, and the Communist materialism with Soviet Russia as its leader."

He said the determination of this choice does not rest entirely with the Asian peoples themselves, but it is up to the United States to make its program "intelligible and acceptable to the Asian world." He added that this country offers intellectual food "which is substantially good, but it has not been adequately presented."

Conversion of Islam, Solution of South Africa's Race Problem Are Among 1959 Mission Intentions

DURING 1959 the Church will pray for the conversion of Islam through Our Lady, for a Christian solution of South Africa's racial problem and the persecuted Catholics of Red China.

These are among the monthly mission intentions for 1959 approved here by His Holiness Pope Pius XII, who also called for prayers to help meet the urgent needs of the Church

in Africa.

The monthly intentions for 1959, just released here, are the following:

January — That the unity of the Church may attract nations to the Faith.

February — That Chinese Catholics may not be separated from the unity of the Church by the insidious action of Communists.

March — That many will help to meet the urgent needs of the Church in Africa.

April — That laymen working for the Church in the missions may receive sound spiritual, doctrinal, scientific and technical training.

May — That Moslems will be led, through Our Lady, to a full knowledge of her Divine Son.

June — For the eternal salvation of people in Asian nations where the Church is not free to exercise her apostolate.

July — For the prosperity of the missions in Thailand.

August — That an increase in mission vocations not be retarded by lack of money.

September — That South Africa's racial problem be solved in a truly Christian manner.

October — That all Christians may fully recognize and effectively carry out their duties toward the missions.

November — That public and private life in Madagascar may be imbued with a profound Christian spirit.

December — That the feast of the Nativity may keep its genuine meaning in Asia and Africa and lead people to a true knowledge of Christ.

Book Written By Maryknoll Bishop Held In Red Detention In China Is Published

A book written by a U.S. missionary Bishop while under house arrest in Communist Shanghai has been published at Maryknoll, New York.

Entitled "Blueprint of a Missionary Vocation," and published by Maryknoll Publications as one of their "World Horizon Reports," the book is the work of Bishop James E. Walsh, M.M., Superior General of Maryknoll from 1935 to 1946. A veteran of some thirty years' service in China, the Bishop is a virtual prisoner of the Reds in that country. He is permitted to live in his residence

in Shanghai, but is not allowed to leave the city.

Bishop Walsh wrote the book during his detention, and managed to get the manuscript out of China to Hong Kong, from where it was brought to this country.

The book outlines the essentials for a missionary vocation within the Church. Bishop Walsh uses as examples the lives of the Apostles and other great Church missionaries, such as St. Francis Xavier, and Blessed Theophane Venard, a priest of the Foreign Mission Society of Paris who was martyred in Indochina in 1861.

Austrian Boy 'Star Singers' Send Buses, Trucks, Jeeps To Missions Throughout World

"STAR singing" is a very old Austrian religious custom still prevalent in rural districts.

The singers are no "stars" in the theatrical sense of the word, but ordinary small boys of elementary

school age — most of them belonging to the Catholic Youth Organization—who around Epiphany go in groups from house to house and farm to farm, singing ancient songs recalling the star that guided the Wise Men to the Crib.

Usually it is left to the individual groups to decide what they will do with the modest monetary proceeds of their performances. But this year the suggestion was made by parish priests that they pool their earnings and use them for the "motorization" of the missions.

The result has been surprisingly satisfactory.

The boys collected the equivalent of about \$50,000, enough to purchase quite a fleet of vehicles.

Two small school buses have already been dispatched to a Catholic mission in Djakarta, Indonesia, as well as one each to mission stations in Bassein, Burma, and Iloilo, Philippines.

A truck has been sent to Bishop Josef Rosenhammer, O.F.M., Apostolic Vicar of Chiquitos, Bolivia.

Jeeps have gone to the Cistercian monastery in Jequitiba, Brazil, St. Mary's convent in Khandwa, India, and Father John Weisen, S.V.D., head of the Prelature Nullius — an independent ecclesiastical jurisdiction—of Encarnacion, Paraguay.

A tractor has been given to the mission station at Atamba on Timor Island in Indonesia, and a car each to a missionary in Uganda and a priest working among the refugees from Communist-dominated countries in Sweden. An outboard motor has gone to a missionary prelate in Brazil.

Twelve priests behind the Iron Curtain will receive motor scooters.

Part of the money collected by the "star singers" will be used to pay for the journey here of a Japanese girl who is coming to Vienna to attend the Vocational Seminary for Women so that she can later establish a similar institution in her own country.

A contribution will also be made to the Missionary Oblates of Mary Immaculate for their missions in northern Canada.

New Canon Law Code for Eastern Rites in Effect

A new code of canon law has gone into effect for the Oriental Rites of the Church.

The new code was announced last June by His Holiness Pope Pius XII in the apostolic constitution, "Cleri Sanctitati."

The code contains 558 canons. Its compilation was begun when Pope Pius XI set up the Pontifical Com-

mission for the Codification of Canon Law for the Oriental Church in 1935. His Eminence Gregory Peter XV Cardinal Agagianian, Patriarch of Cilicia of the Armenians, is president of the commission.

The canons of the new code refer mainly to the Oriental liturgy and hierarchy, as well as to discipline in some lay organizations.

Religious Home Atmosphere Best Preparation for Late Vocations, Survey Finds

A religious family atmosphere remains the best soil for late vocations to the priesthood, according to a survey undertaken by Father Alfons Boehi of the late vocations seminary in Ebikon near Lucerne, Switzerland.

Father Boehi had addressed a questionnaire to several hundred late vocation priests in Switzerland, France and Germany. He received a total of 300 replies.

The survey finds that most late vocations in these countries come from middle-class Catholic families, and

from families with a distinctly religious atmosphere. Mothers especially have a strong influence on their sons who decide on a priestly career at an advanced age.

Most of the priests interviewed gave the example of priests, and the desire to serve the Church in a dedication to the apostolate as the principal motives for their decision to study for the priesthood.

The survey has been published in book form by the University Press at Fribourg.

Consecration of Bishops Without Holy See's Approval Results In Excommunication, Warns Fides

THE Church's principal mission news agency has warned the so-called "patriotic" Catholics of Red China that when bishops are consecrated without the express approval of the Holy See, both the consecrating bishop and the priest being consecrated automatically excommunicate themselves.

Fides, news agency of the Sacred Congregation for the Propagation of the Faith, noted that the Communist Shanghai newspaper of the Patriotic Association of Chinese Catholics had said this in an editorial:

"The Vatican, in order to sabotage our Church in China, has struck at patriotic priests and it continues in its desire to control the nominations of personnel. We can now no longer have any illusion about the Vatican

and we ourselves must assume responsibility with regard to the problem of the bishops: We ourselves must elect them and consecrate them. . ."

Fides said that the Shanghai publication, dated February 27, went on to explain the need for going ahead with such elections and consecrations by saying that many bishops had been expelled from China by the government. Those deported will not be allowed to return because they are "agents of imperialism," the "patriotic" organ argued.

It said that others, including native bishops such as Bishop Ignatius Kung of Shanghai and Bishop Dominic Tang, S.J., Apostolic Administrator of the Canton archdiocese, are in jail. The paper asserted that they are imprisoned because "by betraying the

fatherland and wronging their people, they had nothing Chinese in them."

The Shanghai paper's editorial said that because of this, it is necessary to place new bishops over dioceses that are left vacant. These, it said, must be chosen from among the "patriotic priests," whom it called the only ones capable of leading the faithful "in love of religion and of the fatherland."

Fides quoted the Shanghai organ as adding that to attain this end, and to keep the Vatican from naming "other agents of imperialism," bishops would be elected and consecrated on the initiative and by the authority of the "patriotic association."

Fides answered the Shanghai paper by quoting from a decree issued by the Sacred Congregation of the Holy Office in April, 1951:

"The bishop, no matter what his rite or dignity, who confers episcopal consecration upon an ecclesiastic who has not been named by the Holy See or expressly approved by it, and he who receives such consecration, even under pressure of grave fear, 'ipso facto' incur excommunication reserved *Specialissimo modo* to the Holy See."

Fides went on to point out that canon law — in Canon 329, part 2, and Canon 332, part 1 — provides that bishops be freely appointed by the Roman Pontiff; that every candidate to the episcopate needs canonical provision or institution, without which no bishop can rule a diocese, and that this is granted solely by the Roman Pontiff.

Fides added that whoever arrogates to himself the authority to elect and consecrate bishops without the express mandate of the Pontiff, denies the authority of the Apostolic See and breaks the bond of unity with the Catholic Church, thus setting up a schismatic sect.

Fides also recalled these words of His Holiness Pope Pius XII in his encyclical, *Ad Sinarem Gentem* (To the Chinese People), of October 7, 1954:

"The power of jurisdiction which is conferred upon the Supreme Pontiff by divine right derives to the bishops by the same right but only through the successor of St. Peter, to whom not only the faithful but also all the bishops must be constantly subject and bound by the deference of obedience and the bond of unity."

Archbishop Optimistic on Church's Future in India

ALTHOUGH the Church in India is "opposed by powerful enemies," Catholics are "not unduly alarmed," an Indian archbishop declares in a new book published in New York City.

Archbishop Thomas Pothacamury of Bangalore, South India, called attention to such encouraging signs as:

— The fact that the Church has grown in India from 2,500,000 in 1921 to more than 5 million today, a 100 per cent increase.

— The fact that the Church is no longer identified as a foreign religion in the minds of Indians. Of the fifteen archbishops in India, twelve are native-born, he points out. Of the fifty-one bishops, thirty are Indians.

"India stands today on the brink of many far reaching changes," the Archbishop declares in "The Church in Independent India," published by Maryknoll Publications in the World Horizon Reports series.

In India, Archbishop Pothacamury writes, "many old prejudices are being cast aside. . . Herein lies a

great opportunity for Catholicism."

The Archbishop lists "extreme nationalism, communism and the materialism of the times" as the chief forces opposing the Church in India. He asserts that the Communists captured State, India's most Catholic area, because of political instability, hunger and unemployment there.

German Priest Named Head of Divine Word Society At Meeting In Rome

FATHER Johannes Schutte has been elected as the sixth superior general of the Society of the Divine Word at the order's eighth general meeting.

The 45-year-old German priest was the Order's secretary for the missions prior to his election. He succeeds Father Aloysius Grosse-Kappenberg, who died last August 27 of myeloid leukemia.

Seventy superiors and delegates from all parts of the world took part in the general meeting at the missionary

order's motherhouse here, which started on March 17.

Father Schuette, born at Oldenburg, Germany in 1913, becomes head of one of the large Catholic missionary orders. He will have charge of 5,081 professed members—2,412 of them priests — and another 5,000 aspirants to the priesthood and brotherhood.

Since the death of the last superior general the assistant superior general, Father Henry Kroes, 54, governed the Society.

Holy See Says Coed High Schools Not Approved in Principle, But Notes Exceptions in Some Cases

THE Holy See has declared that while coeducational secondary schools are not approved in principle, there are cases when there is no alternative to having both boys and girls attend the same Catholic high school.

In such cases, it said, every attempt should be made to maintain separate boys' and girls' classes and activities, especially in lessons on the Sixth Commandment, in certain biology and psychology classes, and in sports

and play periods.

The Holy See's stand was outlined in its official publication, *Acta Apostolicae Sedis*, in an instruction drawn up by the Sacred Congregation of the Affairs of Religious. The instruction which outlines regulations wherever Catholic coeducational secondary schools are deemed necessary, said the whole topic was given considerable study by the Church. It said the Congregation of Religious consulted on

the subject with five of the other eleven congregations which handle the business of the Church — the Sacred Consistorial Congregation and those of the Council, the Oriental Church, for the Propagation of the Faith, and of Seminaries and Universities. Following these consultations, it said, the whole matter was submitted to His Holiness Pope Pius XII, and the Pontiff ordered publication of the instruction.

The instruction listed five principles which it said form the basis on which one can judge coeducation honestly from both the theoretical and practical points of view:

1. Coeducation should generally not be approved.

2. Although coeducation presents certain advantages, nevertheless because of the possible moral dangers it can engender, particularly during puberty, it should not be approved.

3. *Divini illius Magistri*, the 1929 encyclical of Pope Pius XI on the Christian education of youth, which describes coeducation as "fallacious and harmful of Christian institutions," must be borne in mind.

4. It cannot be denied, however, that in certain cases coeducation cannot be avoided. In such instances it is to be considered a lesser evil.

5. In certain countries where youths attend public schools, their Faith runs a serious risk. Catholics cannot always build two separate schools for boys and girls in the same locality, however, and sometimes it is difficult to build even one.

"Therefore in practice," says the instruction, "youths are compelled:

a) to attend public schools where they are educated together without any thought for the religious aspect of the question, and where their Faith and morals are greatly endangered; b) or to attend mixed Catholic schools where there is no peril to their faith and where the greater part of the moral dangers can be avoided by taking certain precautions."

The instruction then says that "if mixed Catholic schools ... are administered with certain precautions, even coeducation according to the norm of the encyclical '*Divini illius Magistri*' can be tolerated. . ."

The instruction then treats of the regulations which must be borne in mind and respected wherever coeducational high schools are necessary.

It says that wherever possible, "coinstitution" should be adopted instead of coeducation. The instruction notes that such an arrangement — in effect separate schools for boys and girls in the same plant and under the same administration, with boys and girls sharing the same library and science laboratories at different hours — removes the problem of coeducation and at the same time is less expensive than building separate schools.

If even coinstitutional schools are impossible, the instruction states. Ordinaries should submit the reasons in their five-year reports to the Holy See so that the Holy See can keep abreast of developments in mixed schools.

The instruction said that Ordinaries should see to it that these principles and regulations are applied according to the requirements of their own dioceses.

The instruction said it would be inadvisable for the Holy See to elaborate all precautions to be observed in mixed schools, since circumstances vary from country to country. But it listed the following recommendations as a guide for various cases:

— Superiors of mixed schools should be virtuous and of proven experience. Every school should have a religious prefect for the spiritual guidance of its students.

Only in rare cases of necessity, and then only with the permission of the Sacred Congregation of Religious, can men or women Religious be allowed to direct coeducational secondary schools.

— If teaching in a mixed school is to be entrusted to laymen, the persons chosen must be absolutely reliable and must be able to carry out the task of educating both boys and girls effectively.

— Group activities of both sexes in the school room must be supervised and regulated with wisdom and in line with the principles of modesty.

— Mixed boarding of students of the two sexes cannot be permitted.

— Mixed classes must be segregated with boys on one side of the room and girls on the other. Separation must likewise be enforced in cloak-rooms and other places at the hours of entering and leaving school.

— Among the lessons for which separate classes must be conducted for boys and girls are those on the Sixth Commandment and certain phase of biology and psychology.

— There must also be separate gym periods, sports event and play periods.

— There must always be a Religious or lay person of proven trust to supervise all mixed activities.

Successful Religion Course for Diaspora Chinese

THE Singapore Catholic Central Bureau has announced that results of its recently completed religion correspondence course for Diaspora Chinese indicate its great usefulness.

Of 1,421 persons who began the Chinese course there were 578, at the end of 1957, who completed the entire series of lessons and received a certificate. In the English course 1,063 took the first lesson and of that number 521 persevered to the end. About 50 per cent of those that completed the Chinese course and about 40 per cent of those that did the same in the English course were Catholics who wished to learn more about their religion.

The central Bureau of Singapore

announced the following details with regard to non-Catholics. There were 602 non-Catholics enrolled in the course. Of that number 65 were baptized during the course; 387 expressed the desire for Baptism and 78 of them asked for letters of introduction to a Catholic priest while 275 said they already knew a priest.

The figures given above refer only to the course given from the Singapore center. The same course is conducted in Pt. Louis, Mauritius, and also from Taiwan and adaptations of the same are sent out — in Indonesian and Dutch from Makassar, Indonesia. The number of those who receive these plus those who receive the course from Singapore is 12,155.

Book Reviews

Must Men Starve?

By Jacob Oser. 331 pp. Abelard-Schuman.
1957. US \$4.50.

Missioners and students of population problems will be interested in this study by an associate professor of economics at Harpur College, State University of New York. Attacking the formidable problems of poverty and hunger, Prof. Oser refutes the doctrine of Malthus who held that population always tends to increase faster than the food supply.

Malthus' theory was long invoked to explain the misery of the working classes. But the author maintains that poverty and hunger are not due to any law of nature or to man's over-rapid rate of reproduction. He feels that human misery is the result of faulty social conditions and political and economic institutions. Society can one day solve these problems which society itself has caused.

Although the author is not opposed to birth control, he regards it as only one aspect in a many-sided attack on the problem of adequate food for all. And he feels that the advocates of birth control (the neo-Malthusians) are in error in making it their central theme. In doing so, they underrate modern science and man's ability to control his own destiny.

The Philippines:

Christian Bulwark in Asia

By Joseph W. Regan, M.M. 40 pp.
Maryknoll Publications. 1958. 50 cents.

An up-to-date survey of the Philippines and its 21 million people who

stand at the crossroads of the Pacific. A happy blend of East and West, the Filipinos are mostly Asian in race but they are also tied culturally to Spain and the United States. And for over 350 years a majority of the islanders have seen the Cross of Christ as the symbol of their salvation. Today they assume new importance as the only Catholic nation of the Far East.

The author tells the colorful story of the Filipinos from the arrival of the Spanish colonizers and missionaries in the sixteenth century to the present. Of particular interest is his analysis of the crisis which befell the Church as a result of Spain's decline and the American Conquest of 1898. But new missionaries arrived from Europe and America to train Filipinos for the priesthood. Catholic leaders are striving to make the Philippines a progressive Christian society.

Thunder In The Distance

By Jacques Leclercq. Sheed & Ward.
1958. US \$5.00.

This is the life-story of a remarkable man, Father Vincent Lebbe, who has become something of a 20th-century legend in China. For Father Lebbe more than a quarter century ago urged the speedy formation of a Chinese clergy.

Despite the opposition of many who felt the time was not yet ripe for such a development, the Holy See went ahead along lines proposed by Father Lebbe, who lived to see six Chinese bishops consecrated in Rome.

He himself returned to China and died there during World War II as a result of mistreatment by the Communists. Missioners and mature readers will appreciate this enthusiastic portrait of a great-hearted and keen-minded apostle.

Reviews in Brief

World Crisis And The Catholic:

Studies Published in Connection with the Second World Congress of the Lay Apostolate. 231 pp. Sheed & Ward. 1958. US \$3.00.

This timely symposium consists of twenty-one articles on the subjects discussed at the recent congress in Rome. Each author is prominent in the field on which he writes. Thus Konrad Adenauer discusses Christian statesmanship; Mutara III, King of Ruanda, talks about the African soul and what it seeks from the Church; John Wu speaks of Christianity as the only possible synthesis between East and West. A striking demonstration of the Church's universality.

Diversions of A Diplomat In Ceylon

By Philip K. Crowe. 318 pp. Macmillan. 1957. 30 shillings.

The former United States ambassador to Ceylon has written this attractive travel book on that country. Mr. Crowe, who is also an enthusiastic sportsman and explorer, gives an absorbing account of the islanders, their history, religious beliefs, and folk customs. He also provides some fascinating glimpses of Ceylon's flora and wild life.

Kampong

By Ronald Hardy. 240 pp. Doubleday. 1957. US \$3.95.

Java is the setting of this adult novel about a United Nations medical unit which seeks to test resistance to penicillin in a land overrun with yaws. Dr. Lynd, the group's leader, is faced with poverty and malnutrition in the villages (*Kampongs*); and he must struggle to maintain cooperation among assistants of different nationalities and temperaments.

Suddenly, a cholera epidemic breaks out, and threatens to sweep across the whole island. Dr. Lynd is also confronted by Indonesian nationalism that, in the wake of Dutch colonialism, is resentful toward Westerners. One of his co-workers, Dr. Kohl, is accused of political subversion by the Indonesian police. Although basically sympathetic to Indonesian aspirations, the author shows the seamy side of the islands' tangled politics. Not recommended to the squeamish.

Kokoro

By Natsume Soseki. 248 pp. Regnery. 1957. US \$3.95.

Kokoro, which means the "heart of things," is a beautiful example of the Japanese novel. Set in the Meiji era (1868-1912), it provides a tasteful picture of Japanese life prior to World War I. Soseki was Japan's first modern novelist, and he here expresses universal feelings of love and hate, hope and despair, companionship and loneliness. These emotions are shown in this intense, rather slow-moving novel which has a curiously disquieting effect on the Catholic reader. For its cultivated characters are deprived of all understanding of Christian grace and divine pardon.

Mission Chronicle

CEYLON

CEYLON ARCHBISHOP SAYS MINORITIES SHOULD OPPOSE NATIONALIZATION OF SCHOOLS

COLOMBO, Ceylon — Speaking at a tenth anniversary celebration of Ceylon's independence, the Archbishop of Colombo said that minority groups should oppose the government's proposal to nationalize private schools.

In a speech entitled "Bonds of Intolerance and Totalitarian Tyranny," Archbishop Thomas B. Cooray, O.M.I., of Colombo referred to the government's hostile attitude toward Catholic schools and said it was an indication of how minorities in the nation may be suppressed by the majority.

Buddhist groups in the country have been agitating for the nationalization of all private schools, many of which are operated by the Church.

Freedom, said the Archbishop, means something more than independence of a state from foreign control. A state runs the grave risk of extinction if it is not tempered by "tolerance and respect for the just claims of others."

"After winning one's right over the might of foreign domination, one may tend to crush the rights of others under the might of majority rule.

Has Ceylon escaped this danger?" added the Oblate prelate.

CHINA

RED CHINESE PAPER LASHES OUT AT 89-YEAR-OLD BISHOP IN POSSIBLE JAIL PRELUDE

HONG KONG — The Chinese Communist regime's campaign of vituperation against the Catholic Church has been extended to 89-year-old Bishop Simon Chu of Haimen, it was learned here.

The Nanking daily, Hsin Hua Jih Pao, has issued a verbal blast at Bishop Chu similar to those which have preceded the arrest and "conviction" of other Chinese bishops and priests.

Bishop Chu is one of the two survivors of the six Chinese priests who were consecrated at the Vatican in 1926 by Pope Pius XI to become the first native Chinese bishops of modern times.

The other survivor, Bishop Joseph Hu, C.M., of Taichow, 77, was reported by the Red radio station in Hangchow last December to have been sentenced to jail for aiding "counter-revolutionaries."

Bishop Chu, who is understood here to be convalescing from a serious illness, was hit by the Nanking paper

for "trying to carry out the reactionary political line of the Vatican."

Hsin Hua Jih Pao also reported that "all of the delegates" to a December "patriotic congress" in Nanking "expressed their indignation" at the Bishop because he "unreasonably strikes blows at the patriotic clergy of Haimen."

CHINA'S COMPULSORY INDOCTRINATIONS ATTENDED BY 111 BISHOPS AND 1,300 PRIESTS, OFFICIAL RED AGENCY SAYS

HONG KONG—Communist China's official news agency has announced that 111 bishops and "acting bishops" and more than 1,300 priests have "participated" in the so-called indoctrination courses which Catholics throughout China have been forced to attend since late last year.

In a dispatch to the press broadcast from Peking, the New China News Agency (NCNA) said that those who attended the meetings learned that "interference from the Vatican must be resolutely opposed," and that "Catholic churches in China must be run independently, relying on the force of the Chinese Catholic faithful."

Making no mention of the compulsory nature of the indoctrination sessions, the agency dispatch opened by saying that "26 provinces, cities, and autonomous regions throughout the country have called a number of Catholic representative conferences, study sessions, and symposiums to engage in socialist study and to propagate the resolutions of the (government-sponsored) congress of Chinese Catholics held in July last year."

The indoctrination sessions were carried out "in a democratic spirit," it said, adding that "through these meetings, the faithful and the laity (sic) have obtained a clear understanding between right and wrong, thereby further raising their patriotic and socialist awareness."

The broadcast admitted that there were some strong voices raised at the meetings in defense of the Church against Red charges. It said: "At the meetings held in various localities, a small number of rightists hidden in Catholic churches launched vicious attacks against the (Communist) party and socialism."

Among these "rightists," it said, was Bishop Peter Fan of Paoting, who "slandered the People's government for being 'hypocritical'."

Others named as obstructionists at the meetings include Father Paul Tch'ang, Apostolic Administrator of the Szepingkai diocese in northern China; Msgr. Ambrose Wan Te-hong, Vicar General of the Diocese of Kiating; Father Wang Ko-chien, priest of the Hangchow diocese, and Chu Kung-chia, layman of the Shanghai diocese.

Father Wang of Hangchow and Mr. Chu, it said, were among those who "launched frenzied attacks against the socialist system, the religious policy, and . . . also obsequiously defended the reactionary political stand of the Vatican."

In reply to these attacks, NCNA said, it was indicated at the meetings that "after World War II, Pope Pius XII further collaborated with the American imperialists, using Catholicism to serve the purpose of American

colonialism," and that "the Vatican has continued to wreck the Chinese Catholic anti-imperialist campaign . . . and to interfere in our country's internal affairs."

The Red news bulletin added:

"The patriotic Catholic faithful will never tolerate these criminal acts of the Vatican. They pointed out: Chinese Catholic churches must not only sever relations with the Vatican economically and politically, but must also achieve independence and self-administration in personnel and religious affairs. The Vatican must respect the sovereignty of the Chinese Catholic churches and must not interfere."

The NCNA dispatch concluded by saying that "Catholic patriotic associations" or preparatory committees for them have been established in Hopei, Shantung, Chekiang, Kiangsu, Fukien, Anhwei, Szechwan, Shansi, and Hupeh provinces and in the Inner Mongolia Autonomous Region.

MISSIONERS OPEN NEW LIBRARY, SCHOOL FOR RED CHINA REFUGEES

HONG KONG — Opening of a new school and library mark the rapid growth of educational facilities for 200,000 poverty-stricken refugees from Red China in four Maryknoll parishes here.

The new Pope Pius XII primary school provides modern classroom facilities for 2,000 refugee children in the suburb of Ngau Tau Kok. This resettlement area under the care of Father Arthur F. Dempsey, M.M. of Peekskill, New York, has 15,000 refugees of whom 2,473 have been baptized since 1950.

In addition to the new school, Father Dempsey has also constructed a welfare center, a dispensary and a cloth weaving factory. These institutions together with the church, convent and refugee housing project comprise a community called Pius XII Village.

A new 5,000-volume library has been opened at the Bishop Ford Memorial Center, a refugee resettlement area administered by Father Howard Trube, M.M. of New York City. Living in this area are 100,000 refugees, 4,878 of whom have been baptized in the past eight years.

The library, donated by the Junior Chamber of Commerce, will be used by the 2,200 refugee children attending the new Bishop Ford School here.

Two other Maryknoll refugee centers — St. Peter in Chains, administered by Father Peter Reilly, M.M. of West Roxbury, Mass., and Star of the Sea, directed by Father Stephen Edmonds, M.M. of Framingham, Mass., have primary and middle schools with a total enrollment of 2,820. The two areas have a combined population of 85,000 refugees of whom 6,597 are recent converts to the Faith.

RED CHINA STEPS UP DRIVE TO SET UP SCHISMATIC CHURCH; CALLS FOR ELECTION OF 'PATRIOTIC' BISHOPS

HONG KONG — Communist China has intensified its campaign to set up a schismatic, "patriotic" Catholic Church, according to reports received here.

The Red plan calls for the immediate election of "patriotic" bishops, especially in dioceses where bishops faithful to Rome still exercise their authority; the financial dependence of priests upon the state; and the training of seminarians under the aegis of the state-controlled Patriotic Association of Chinese Catholics.

The Communist Peking People's Daily states that at a recent meeting of the patriotic association in Fukien urged Catholics to accept Communist party leadership, and announced that "to guarantee an independent church" bishops would be elected throughout the province before May 1.

Patriotic bishops are known to have been elected already in Shanghai, Chengtu, Canton, Soochow, and Esinan.

The Shensi Jih Pao, reporting an indoctrination meeting of Catholics in Shensi province, states that the patriotic association there proposed that "secret promotions given to black bishops and black priests" (vicars capitular) be henceforward considered "illegal" in China.

This move paves the way for the arrest and trial of all Catholic ordinaries loyal to the Holy See who have been appointed by Rome since the Communists took over mainland China in 1949.

Messages from Chinese priests reveal that in an attempt to disguise their persecution, the Chinese Reds are employing fallen-away Catholics and secret agents in the patriotic association. As in Canton, these apostates and agents publicly accuse the bishop of all manner of crimes against the state, which are expanded and magnified in the local Communist press.

Finally the government "officially" steps in, arrests the bishop and announces that it is not persecuting the bishop, but only acting in accordance with the demands of the "Catholics."

Further word received here from priests who have been forced to undergo special indoctrination in the past four or five months describes the economic pressure applied to those who have consistently refused to join the patriotic association "voluntarily."

Without any means of support other than certain house rents and offerings of the faithful, which are now collected and administered by the patriotic association, priests are completely dependent upon the Communists as their sole source of income.

During at least one indoctrination course held in Canton, all income (\$15 monthly) was denied those priests who opposed the establishment of the patriotic association in Kwangtung province.

In addition, before they were allowed to return to their homes when the meeting was concluded, all the priests being held in Canton were forced to sign a paper promising not to receive financial help from any foreign sources. They were told that if any violation of this promise were detected, they would be immediately arrested and imprisoned.

A special resolution reported to have been "unanimously approved" by Catholics attending the indoctrination course for Shensi province calls for the training of "patriotic" priests and religious in seminaries and novitiates throughout China.

As reported in the Shensi Jih Pao, the resolution demands that the faculty

and directors of seminaries and novitiates be "patriotic-minded," that the curriculum include "patriotic subjects in addition to required courses on religion," and that students or novices who were not "patriotic" be denied ordination or religious profession.

The attitude of Chinese Reds towards religion in general was summed up in a recent statement of Chang Chih-yi, deputy director of the United Front department of the Communist party central committee.

Writing on "Political Cooperation of Atheists and Theists" in the Communist bimonthly, Philosophical Research, Chang stated that Communists are atheists and they believe that religions are harmful opium, always on the side of exploiters. However, "religions will disappear when mankind is completely liberated from the pressure of social and natural forces," he wrote.

JESUIT, RELEASED BY CHINESE REDS, RETURNS TO SHANGHAI

HONG KONG — After having been held by the Reds for seven years, a 44-year-old Chinese Jesuit has returned to his home in Shanghai, China.

According to the report received here, Father Huang Tao-cheng, S.J., had been doing forced labor in Tsinghai province in northwest China. This high and barren plateau, which has deposits of gold, silver, coal, lead and zinc, is known for its extremely cold weather.

Father Huang was born on April 17, 1914, and was ordained on June 8, 1946. Immediately he was assigned to the Apostolic Prefecture of Haichow

which had just been formed from the Shanghai diocese.

The present report on Father Huang did not mention his physical condition nor how he had been treated by the Reds in Tsinghai.

CALLS CATHOLIC YOUTH 'FIRST BIG OBSTACLE' TO CHINA REDS

ATHENS, Ohio — The "first big obstacle" encountered by the Chinese Communists was the resistance of Catholic young people to their indoctrination techniques, a priest who served for twenty years as a missionary in China said here.

"Once a Communist told me that it was impossible to make a priest apostatize or to make a Catholic boy or girl well educated in a Catholic school give up his faith," Father J.B. Boracco of the Missioners of S.S. Peter and Paul declared in an address to the Newman Club of Ohio State University here.

Father Boracco, a native of Italy, was stationed in Kaifeng, Honan Province, China, when the Communists occupied the area. He is now superior of S.S. Peter and Paul seminary Newark, N.J.

He said that the Communists first adopted the "mild policy" of expelling from the schools Catholic students who would not renounce their religion. Later, he said, that was "not enough for them. Jail and forced labor are now the means they use."

Father Boracco recalled the stirring message sent to the outside world by a young seminary student jailed for having defended the Pope. The young man wrote to his companions: "Do

not be afraid. The life in jail is not so bad. One can survive. Do not yield to the Communists in anything against our Faith. Make our seminary like a fortress that cannot be taken. Make it a small Vatican, by which all Chinese Catholics may be induced to remain faithful to our religion."

NCNAs REPORT TWO CHINESE BISHOPS CONSECRATED DESPITE ROME'S EXCOMMUNICATION WARNING

HONG KONG — Two Chinese priests have been consecrated bishops despite the Holy See's warning that both the consecrator and those consecrated would be excommunicated, Communist China's official news agency reported here.

The New China News Agency (NCNA) said that Bishop Joseph Li Tao-nan of Puchi consecrated Fathers Bernardine Tung Kwang-ching of Hankow and Marcus Yuan Wen-hua of Wuchang in accordance with the rites and ceremonies of the Catholic Church. It said the consecration ceremony took place April 13 in Wuhan, tri-city metropolitan area in Hupeh province in central China, consisting of Hankow, Wuchang and Hanyang.

The news agency said that three other bishops and a number of priests and laymen from twenty-one provinces and cities in China were among the thousand attending the ceremony. It stressed that the Vatican's refusal to approve the consecration and the explicit penalty of excommunication were known to all concerned, but that the Catholic Church in Wuhan had decided to go ahead with the ceremony just the same.

The consecration was "the first ever performed by Chinese bishops independently since Catholicism came to China more than 300 years ago," NCNA asserted.

It was reported earlier that the Holy See had sent two telegrams during the last week of March expressly forbidding the consecrations and warning Bishop Li and Fathers Tung and Yuan that all faced excommunication reserved in a most special manner to the Holy See if the ceremony took place.

A separate message from the Superior General of the Order of Friars Minor informed the two Chinese priests — both of them Franciscans — that they would be expelled from the Order if they consented to the consecration.

Catholic sources here who have been in touch with the situation in Wuhan expressed shock and amazement that the consecration took place. A superior of the Franciscans here stated he had been certain that, despite the pressure brought to bear on the two priests, they would renounce their "election" when they received the warnings from Rome.

The Communist news agency dispatch described the Wuhan ceremony in detail to show that it followed the official Catholic rite of consecration rather than the non-liturgical ceremony used for the installation of previously elected "patriotic" bishops in some other sees. The report said:

"Bishop Li Tao-nan laid his hands and the book of the Gospels on the heads and shoulders of Fathers Tung Kwang-ching and Yuan Wen-hua and anointed their heads and the palms of their hands. He handed the croziers

to the new bishops and placed episcopal rings on their fingers, giving them full authority in administering the two dioceses.

"The newly consecrated bishops celebrated Mass together with the prelates attending the ceremony — Bishop Wang from Inner Mongolia (presumably Archbishop Francis Wang of Suiyuan); Bishop Louis Li from Shensi province (Bishop Louis Li Pai-yu of Chowchih); Bishop Franciscus Yi from the Hsiangyang diocese of Hupeh province (Bishop Francis Yi Hsuanhua of Siangyang) and Apostolic Administrator Chen Kuang-tsu from the Suihsien diocese, Hupeh (presumably Father Dominic Chen, O.F.M., Apostolic Administrator of the Prefecture Apostolic of Suihsien)."

Bishop Li Tao-nan of Puchi, whom NCNA identified as the consecrator, was himself consecrated in 1951 and is now 55 years old. Father Bernardine Tung, who had been chosen "bishop of the Wuhan Archdiocese," was understood to be 41, while Father Yuan, who was named Bishop of Wuchang, is 54.

In an earlier dispatch, NCNA said that the Vatican had taken "an extremely hostile attitude toward the Chinese people" and that the "threat" of excommunication by the Holy See "aroused the unparalleled indignation of Wuhan Catholics." In response, the Red agency said, the Catholics of Wuhan "reiterated their severance of all political and economic relations with the Vatican."

The NCNA dispatch did not allude to the fact that both Sees in question have legitimate bishops. The Archbishop of Wuhan is Archbishop Joseph Rosa, O.F.M., of Hankow,

who was expelled by the Communists after serving time in jail. The Bishop of Wuchang is Minnesota-born Bishop Rembert Kowalski, O.F.M., who was likewise jailed and expelled and now resides in Cincinnati.

The "election" of bishops in Wuhan followed other such actions known to have taken place in the past few months in Shanghai, Chengtu, Canton, Soochow and Tsinan. The reported consecration, however, is the first since the Communist persecution went into full swing.

REPORT SAYS MOTHER OF RED-HELD BISHOP IS DEAD

HONG KONG — The mother of Bishop Ignatius Kung of Shanghai died (March 6) in that city at the age of 79, according to a report received here.

A longtime victim of Communist oppression, Bishop Kung is being held in jail by the Chinese Reds. The information received here stated that his mother lived in poverty the last years of her life because of the confiscation of the Kung family property by the Red "agrarian reform."

INDIA

CARDINAL LAYS CORNERSTONE OF INDIAN TECHNICAL SCHOOL

BOMBAY, India — His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, laid the cornerstone of a technical school being built here beside the 100-year-old Church of St. Ann.

Present at the ceremony were Archbishop Eugene D'Souza, M.S.F.S., o

Nagpur, Auxiliary Bishop Longinus Pereira of Bombay, and Bishop Joseph A. Rosario of Amravati.

St. Ann's church was started by Capuchin Father Anastasius Hartmann in 1858. It is situated in Bandra, a thriving suburb of Bombay, which is also the site of India's first national basilica, the Church of Our Lady of the Mount.

FULL RIGHTS GRANTED TO CATHOLICS BELONGING TO FORMER 'UNTOUCHABLE' CLASS BY INDIAN STATE OF MADRAS

MADRAS, India — Cancelling all previous decrees, the government of Madras state has extended full rights to members of the Harijan classes who have been converted to Christianity.

A second decree was issued by the Ministry of Education making educational institutions available to Harijan students who profess Christianity.

Harijans belong to the former untouchable caste of the Hindu religion. When the caste system was abolished by the Indian Constitution of 1949, certain concessions were made to the Harijans, who were economically and socially behind most Indians.

In administering the constitutional provision, however, many states ruled that a Harijan lost his special rights if he joined a non-Hindu faith.

The two Madras rulings amount to an almost complete recognition of the Catholic position that Harijans should not lose any of their privileges when they become converts to non-Hindu religions.

Madras state's original policy, Catholics held, violated the Constitution's ban on religious discrimination. Its effect was to discourage Harijans from joining non-Hindu religions in order to retain their rights.

Catholics led a powerful campaign against such discrimination and aimed at securing full and equal rights for all Harijans, regardless of religion.

Madras is the first state to concede this demand. Elsewhere, state governments have shown themselves unwilling to go to the extent demanded by Harijan converts. Instead, they have sought to silence their protestations by declaring them "backward classes," a group entitled to only some of the privileges given the Harijans.

The Madras rulings included the following points, hailed by persons favoring equal opportunities for Harijans:

—A previous ruling requiring Harijan students who were converts to produce a certificate of conversion from a ranking government officer was cancelled. This means that converts in Madras will soon be recognized as full members of the Harijan community.

—The wording of the decrees included the phrase "Harijan Christians." Previously, those who opposed privileges for Harijan converts insisted that a non-Hindu could not claim to be a Harijan and that there was no such community as Harijan Christians.

INDIAN ARCHBISHOP WARNS OF BIRTH CONTROL INCREASE; SAME PROBLEM IN INDONESIA

NEW DELHI, India — A leading Catholic Archbishop told the Catholic

Bishops' Conference of India recently that the Madras state government is paying teachers and others for persuading citizens to attend birth control clinics.

Archbishop Joseph Attipetty of Verapoly also told a recent meeting of the Bishops' conference that an effort was made by Archbishop Louis Mathias of Madras to open the eyes of the state government to the dangers inherent in birth control.

Archbishop Mathias succeeded only in having the Madras government exempt Catholic nurses in its employ from participating in the birth control program. Madras is one of four Indian states with full-time birth control clinics.

India's first nationwide birth control plan went into effect in 1956 with a budget of \$1,250,000. This year's budget for the program is \$10 million, an eight-fold increase.

Also, Prime Minister Jawaharlal Nehru, in a recent address before the Lok Sabha (lower house), made mention of a new approach to birth control, voluntary sterilization.

Thus the official position on birth control has moved a long way from the original position of seven years ago. At that time, birth control advocates could only speak of the natural birth control of conjugal abstinence due to the strong influence of Mohandas Gandhi, a relentless opponent of artificial prevention of conception.

Later, the government became an advocate of the more complicated "rhythm" or "safe period" method. It was not too long before it began advocating the use of contraceptives. Now it is speaking of sterilization.

During the 12-month period ending in August, 1957, according to Archbishop Attipetty, the government opened a total of 300 birth control clinics.

In his statement to the Bishops' conference, the Latin Rite prelate warned against complacency toward birth control and said that sooner or later the masses will be drawn into the government-sponsored plan.

In the Dibrugarh diocese at Assam, the Sisters of Charity working in the Assam Medical College have informed authorities that they will resign if asked to cooperate in anything opposed to Catholic teaching.

INDIAN GOVERNMENT ADMITS NEED FOR RELIGION, CALLS FOR PRAYER PERIOD IN SCHOOLS

NEW DELHI, India — Having banished religion from the nation's public schools, India's government is now planning to bring it back in another form through the backdoor.

The central government has suggested to the states that all public schools and colleges hold an assembly of students and teachers each day for a "universal prayer."

In a sense, this is an admission of failure. For, if the new government plans mean anything, they mean that the existing "religionless" policy has been found wanting.

Since the adoption of the Indian Constitution in 1949, the government has vigorously pursued a policy of prohibiting religious instruction in public schools.

The makers of the nation's Constitution devoted a separate article to

the problem of religious education in schools. The first two clauses of Article 28 state:

— No religious instruction shall be provided in any educational institution wholly maintained out of State funds.

— Nothing in clause (I) shall apply to an educational institution which is administered by the State but has been established under any endowment or trust which requires that religious instruction shall be imparted in such institution.

The word "wholly" saves most privately owned and operated schools from the application of the clause. The majority of private schools, including all Catholic schools, receive government aid but are not operated entirely on such funds.

Because of this fact, Catholic officials did not immediately oppose Article 28. With other private schools, Catholic institutions were permitted to continue religious instruction either before or after regular school hours.

In some states, however, public officials insisted that non-Catholic students get their parents' permission before they be allowed to attend the extra-curricular religion classes. Madras was one of these states.

Catholic educators were the first to call attention to the dangers of a "religionless" educational system. Apart from the spiritual aspect of religion, said these educators, there are material disadvantages to education without religion.

They were fearful that Indian students of the current generation would grow into irresponsible citizens if they were not given firm religious foundations.

At first these Catholic comments met with no response. After the constitutional provision was in operation for several years, public officials came to agree with the Catholic viewpoint.

This conversion was produced by the general undisciplined atmosphere which has characterized India's student population since 1949. Those advocates of "religionless" education could not explain the increasing delinquency.

But many competent authorities blamed the constitutional prohibition for the trouble. Because of the absence of religious instruction, these educators said that Indian students were living in a spiritual vacuum which prevented them from level-headed action in times of crisis.

Advocates of the new government plan hope that it will "develop the moral sense of the individual and social integrity."

One difficulty connected with the plan is the problem of choosing a prayer which will not offend the diverse religious elements of India. Because the central government, in suggesting the plan to the various states, stipulated that a common assembly of teachers and students be held for prayer, members of each religious group will inevitably have to listen to the religious scriptures of others.

Authors of the new plan seem to have foreseen this difficulty and have bracketed their proposed "universal prayer" with a "brief period of silent meditation."

This seems to be an excellent solution to the problem of inter-religious equality of treatment. But it might

be asking too much of "silent meditation" to expect it to achieve the high task of "developing the moral sense of the individual."

This dilemma symbolizes very poignantly the high price that India is paying for maintaining her cherished ideal of "secularism."

BOMBAY CATHOLICS HOLD PILGRIMAGE FOR SUFFERING CHURCH OF SILENCE

BOMBAY, India — Thousands of Catholics of the Archdiocese of Bombay joined in an 11-mile pilgrimage of prayer here for the Church of Silence.

Organized by the Union of Prayer for China, a national organization dedicated to prayer and penance for the Church in China, the pilgrimage moved from the center of Bombay to a shrine in one of the city's suburbs.

His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, addressed the pilgrims at the close of the pilgrimage, praising them for giving "expression to your faith in the doctrine of the Mystical Body of Christ by your practical sympathy with those members of that Body in the Silent Church."

Cardinal Gracias presided at a dialogue Mass at the close of the pilgrimage and later gave Benediction of the Most Blessed Sacrament.

FIRST BENEDICTINE ABBEY IN INDIA IS OPENED BY TWO MONKS FROM ENGLAND

POONJAR, India — India's first Benedictine abbey has been formally opened at Kurisumalai, near here. It

was established by two English monks.

Father Bede Griffiths, internationally known lecturer and writer of history and theology, and Father Francis came here two years ago to found the new abbey.

They have been living in Tiruvalla until the new abbey could be completed on a 100-acre tract donated by K. V. Thomas Kallarackal of the Changanacherry archdiocese.

The abbey will use the liturgy of the Syro-Malankara Rite. There is hope that it may help to reunite the Jacobite schismatics with the Church. The Jacobites left the Church early in the 17th century. Some members of the sect returned to the fold in 1931.

MOTION PICTURE STARS SUPPORT MEMORIAL TO JESUIT MISSIONER

BOMBAY, India — Many leading actors of India's motion picture industry cooperated in a variety performance given here to raise funds for a memorial microfilm library honoring a Spanish Jesuit missionary in India.

Held in Bombay's Vallabhai Patel stadium, the show was held to raise the necessary money to house the microfilm library on ancient Indian history and art collected by Father Enrique Haras, S.J. Born in Spain, Father Haras came to India in 1922 and worked at St. Xavier's College here for thirty-three years, until his death in 1955. During that time he taught Indian history and culture, becoming known as an expert in those fields.

Bombay is the center of India's film industry. In addition to the

many celebrities who attended and performed in the show, most of the leading members of the industry acted as sponsors of the event.

A message was received by organizers of the show from His Eminence Cardinal Gracias, Archbishop of Bombay.

TWO CATHOLIC GROUPS AMONG 15 ASKED TO TESTIFY AGAINST DISPUTED KERALA SCHOOL BILL

NEW DELHI, India — Two Catholic groups have been asked to testify before the Indian Supreme Court concerning the disputed education bill passed by the Kerala state legislature.

The registrar of the court has asked the Catholic Union of India and the Kerala Christian Education Action Committee to appear at a preliminary hearing two weeks before the opening of the official hearing on April 29.

These groups have been asked to file written arguments with the court before April 22.

So far, fifteen private organizations have announced themselves opponents of the Kerala legislation and have made representations against the bill to India's President Rajendra Prasad.

In asking for testimony from private groups, the Supreme Court stipulated that the arguments be filed in common, as far as possible. This would indicate that Catholics must join forces with other private parties interested in opposing the legislation.

Also, the court has stated that only two attorneys may represent the fifteen private parties. Two attorneys

will be present to represent the state, one for Kerala and one for the central government.

President Prasad, who must give his approval before the bill can become law, has asked the Supreme Court to rule on the legislation's constitutionality.

LEPROSY CLINIC, NAMED FOR POPE, IS OPENED IN INDIA

SALEM, India — A leprosy clinic named for His Holiness Pope Pius XII was officially opened near here by Madras state's Minister of Health Manickavelu Naicker.

The institution was begun two years ago by the late Bishop Lurdu Mariananden Selvanaden of Salem to honor a desire expressed by the Holy Father on the occasion of his 80th birthday. At that time, the Pope said that rather than have formal celebrations, he would prefer the founding of institutions for the care of the sick and suffering.

A short time later Bishop Selvanaden rented buildings on the outskirts of the village of Settupatti and opened a clinic for leprosy patients. The present buildings, recently constructed at a cost of \$8,000, have been designed to house the permanent headquarters of the clinic. They contain a ward for patients and living quarters for the staff.

Mr. Naicker, a Hindu, paid tribute to Catholic missionaries for their services to India's sick. He formally opened the clinic by cutting a ribbon. He was followed into the structure by Msgr. Matteo Thekkedam, Vicar Capitular of the Salem diocese, and other notables attending the ceremony.

The hospital now is treating 1,400 patients from the nearly 100 villages around Settippatti.

INDIAN CATHOLIC LABOR LEADER'S FUNERAL IS ATTENDED BY 50,000

BOMBAY, India — Nearly 50,000 persons attended the funeral here of a Catholic labor leader who died unexpectedly at the age of 39.

Glowing tributes were paid to Peter D'Mello, general secretary of the All India Port and Dock Workers Federation, by officials of the Bombay government and port authority.

Known as the "uncrowned king of dock and transport workers in India," Mr. D'Mello was given a hero's funeral. A procession, estimated to include about 50,000 persons, followed the labor leader's body to the cemetery at nearby Sewri where Father Ligoury D'Souza, a cousin of Mr. D'Mello, conducted graveside services.

BOMBAY STATE CONTEMPLATES GIVING PREMIUMS TO COUPLES WILLING TO BE STERILIZED

BOMBAY, India — Bombay's state minister of health said his government will explore a suggestion that premiums be granted to couples willing to be sterilized after they have had three or four children.

The suggestion, made by a birth control expert, was called, "very good and interesting" by government officials. Among premiums being considered is the granting of state aid to such couples for the rearing of their children.

The health minister said the proposal was one of many now under consideration for reducing what he called Bombay's high birth rate. In order to popularize so-called family planning, the Bombay government has already opened birth control training centers at state medical schools.

CENSUS TO BE TAKEN OF CATHOLIC WORKERS IN MADRAS, INDIA

MADRAS, India — A census of all Catholic workers in this city will be taken soon as the first step toward establishing a Catholic worker welfare program.

Volunteer census takers will visit all Catholic families to count the number of men and women employed at manual labor. The census will not include Catholic "white-collar" workers.

Welfare workers here proposed the census as the necessary first step for successfully launching any program to promote the well being of Catholic workers in this city of 1,416,000 persons. Current estimates place the number of Catholics here at 55,000.

Archbishop Louis Mathias, S.D.B., of Madras-Mylapore proposed the census plan to the Catholic Workers Association of the Archdiocese which is sponsoring the welfare program.

FUTURE OF CHURCH IN INDIA PROMISING, JESUIT ASSISTANT SAYS

ROME — Statistics fail to give an adequate picture of the true progress being achieved by the Church in India today.

This is the observation of Jesuit Father Jerome D'Souza, assistant for

the Indian Province to the Jesuit General in Rome and a former deputy in the Indian Parliament.

Father D'Souza told a lecture audience at the Filipino Oratory here that Catholics in India total about five million today, and that the majority of the Catholic bishops and clergy are natives of the country.

But the greatest source of progress for the Church, he said lies in the fact that India has become a meeting ground between Christianity and the Hindu mentality.

This meeting has resulted in a social and religious evolution marked by the abolition of untouchability, the elevation of the social position of women and the decaying of the theory of the transmigration of souls, the Jesuit lecturer said.

Adding that "Christian asceticism exercises a fascination for the Hindu mentality," Father D'Souza also noted that in Hinduism there are several religious practices, such as the veneration of images, pilgrimages and monasticism, which draw it closer to Catholicism than to Protestantism.

SISTERS RESCUE CHILDREN FROM ORPHANAGE IN SUDDEN FIRE

RALIANG, India — The Salesian Sisters operating an orphanage here were aided by neighbors in rescuing all their fifty-two orphan children when a sudden fire, which started in the middle of the night, destroyed the nursery, school and dormitory of the institution.

The Sister Superior was awakened by the flames and smoke. She quickly aroused the other Sisters. Villagers,

awakened by the shouts and screams of the children, came to help in getting the orphans to safety outside.

Bishop Stephen Ferrando, S.D.B., of Shillong, in whose diocese the mission stands, has estimated the damage at more than \$40,000. In addition to having to rebuild, he said, the Sisters are almost entirely without food, blankets and other supplies badly needed by the children.

INDIAN MISSIONER IS ACQUITTED OF CHARGE AFTER 4-YEAR BATTLE

JASHPURNAGAR, India — After nearly four years of legal proceedings, a Jesuit missionary here has been cleared of charges of plotting murder.

Proceedings against Father J. Cardinaels, S.J., pastor at a little mission station at Lureg in the Raigarh-Am-bikapur diocese, were begun in September, 1954. He was brought before a magistrate and described by several Hindus as the leader of a Catholic conspiracy to murder one Hiradandas, a Hindu landowner in Lureg. Specifically, the priest and his catechist were alleged to have threatened the man with murder if he did not become a Catholic.

Although he denied ever knowing the landowner, Father Cardinaels' case found its way into four different courts before he was acquitted.

The first court stated that the priest and a catechist at his church were guilty of the charges. They were ordered to pay a \$20 fine or serve three months in jail.

An appeal to the district magistrate's court won the release of the catechist

but Father Cardinaels' sentence was sustained. From this point on the Cardinaels case became symbolic of the battle which Catholic missionaries in northern India have been waging for the protection of their rights.

Lureg is in Madhya Pradesh state, where the Niyogi commission, appointed by the state legislature, compiled a report considered hostile to Christian missionaries and recommended crippling restrictions on their work.

Hiring the best legal counsel, Father Cardinaels filed technical objections against his conviction in the state's High Court. In April, 1957, the High Court ordered that the priest be given another trial, on the grounds that the original magistrate was not legally competent to try the case.

It was in the new trial before a first-class magistrate that Father Cardinaels was finally acquitted. The Belgian-born priest had to attend numerous court hearings and pay heavily for legal counsel.

Father Cardinaels is only one of the many foreign missionaries in this state who have been taken to court on various charges from forcible conversion to defamation.

Currently, another Belgian-born missionary, Bishop Oscar Sevrin, S.J., retired Bishop of Raigarh-Ambikapur, is facing defamation charges brought by a Madhya Pradesh Hindu.

Local Catholics regard the mounting number of legal suits against missionaries as an indication of a tendency among some Hindus to harass foreign-born priests who have been particularly successful in their evangelical activities.

MOVIE ON HISTORY OF CHURCH IN INDIA TO BE SHOWN AT BRUSSELS FAIR

NAGPUR, India — Movie depicting the growth of the Church in India since the time of St. Thomas, the Apostle's traditional arrival here, was taken to the Vatican Pavilion at the Brussels International Exposition of 1958 by Archbishop Eugene D'Souza M.S.F.S., of Nagpur.

A step by step account of the work of missionaries in India, the movie will be shown as the principal feature of India's share in Civitas Dei (City of God), which is the Vatican pavilion at the Fair.

Archbishop D'Souza, the Indian Bishops' representative in collecting material on the Church in India for Civitas Dei, said that the suggestion for the motion picture was made by the organizing committee of the Vatican pavilion.

The film was produced in English and German versions and will soon be made in various Indian language versions.

INDIAN BISHOP DECLINES CHAIR WHILE IN COURT TO ANSWER DEFAMATION CHARGE

SAMBALPORE, India — A Catholic prelate said in a magistrate's court here that there should be no chair for a bishop when he appears in court as an accused.

Bishop Oscar Sevrin, S.J., retired Bishop of Raigarh-Ambikapur, declined to accept the chair as he stood in the defendant's box to answer charges of defamation brought against him and seven others by a Hindu.

"I do not sit in a court of law; I will stand with the other accused," said the 73-year-old Jesuit prelate.

Bishop Sevrin and the other defendants, including an American Jesuit, Father John J. Barrett of the Chicago province, have been accused of circulating false reports about Boko Sardar, militant anti-Christian who lives in Madhya Pradesh state.

Originally filed in a Madhya Pradesh court, the case was transferred to this Orissa state court after a change of venue petition charged that "anti-Christian feelings" in Madhya Pradesh would prejudice the proceedings.

The Sambalpur court has to decide on Mr. Sardar's claim that he was defamed by false reports circulated by Catholics. The plaintiff had been a defendant in a previous case in which Madhya Pradesh Catholics prosecuted him for desecrating a Catholic church.

Mr. Sardar was convicted on the charge by a lower court, but a court of appeals reversed this verdict and released him with a stern warning.

Since that time, according to Mr. Sardar, various publications in commenting on the Madhya Pradesh missionary situation have cited the verdict of the first court in finding him guilty, despite the fact that the conviction was reversed. His claim is that such references to him were made with the intention of defaming his reputation.

Bishop Sevrin is the author of a commentary on the controversial Miyogi report to the Madhya Pradesh legislature on the status of Christian missionaries. Among the other defendants are the authors and publishers

of two pamphlets on the Madhya Pradesh missionary situation which mentioned Mr. Sardar.

The editor of a Catholic paper in Nagpur is charged with advertising these allegedly offensive publications by printing reviews praising them in his paper.

Father Barrett, manager of the Patna diocesan press, is in court because his concern published one of the pamphlets. An Italian priest, Father Eugenio Rossi, S.S.P., is involved because the press, he manages at Allahabad published a third pamphlet mentioning Mr. Sardar.

The lay defendants include a Catholic member of the Indian parliament.

Because the case has aroused wide interest, the courtroom was crowded when the hearing opened.

The hearings were adjourned until April 28 to give Mr. Sardar time to bring in witnesses.

COMMUNIST SUCCEEDS CATHOLIC AS MAYOR OF BOMBAY, INDIA

BOMBAY, India — A Communist has been elected mayor of Bombay, India's most populous city. He succeeds a Catholic who served as interim mayor.

S.S. Mirajkar elbowed his way to victory by a narrow margin in the annual Alty elections within the 131-member Bombay municipal corporation. Taking advantage of a split, he secured the backing of the Samyukta Maharashtra Samiti, the largest political group.

Mr. Mirajkar received six more votes than the candidate of Nehru's Congress party.

The Communist mayor will occupy offices in the Municipal building, not far from the residence of His Eminence Valerian Cardinal Gracias, Archbishop of Bombay and India's only Cardinal.

Mr. Mirajkar takes the place of Simon Fernandes, a Catholic, who was appointed by the corporation's Congress party last autumn to fill the post until the elections this spring. The city's chief executive office has been held many times in the past by Catholics. The latest Catholic to be elected to the post was P.A. Dias in 1953.

The 55-year-old Mirajkar is a founder of India's Communist party. He has also founded Red trade unions among Bombay's working population.

In a policy speech following his election, Mr. Mirajkar mentioned that one of Bombay's most urgent needs is population control.

INDONESIA

BIRTH CONTROL ADVOCATES BUSY ON ISLAND OF JAVA

DJAKARTA, Indonesia — Birth control has swiftly become a controversial issue in this island republic following the establishment early this year of an organization to preach birth control policies.

Although the birth control advocates have not been given official government approval, they have become so prominent in Java that the Djakarta branch of the Catholic Student Union of Indonesia held a special symposium on the subject.

About 120 Catholic and non-Catholic students attended the lectures and

discussions. They heard Father Christian G.M. Niederer, explain the Catholic position regarding birth control.

Dr. Franciscus Xaverius Seda, an economist, explained the impact of birth control in the social and economic fields. He said that no scientific evidence has been brought forward to prove that birth control would help raise the standard of living for the Afro-Asiatic peoples.

Density of population, he pointed out, is only one relatively unimportant factor in the economics of a nation. It must be qualified by the productivity of the people. If a densely populated nation is capable of producing enough to maintain a rather high standard of living it cannot be called overpopulated.

Dr. Seda and other speakers pointed out that advocates of birth control deceive the people by promising that a better standard of living will be the automatic result of birth control.

They said that Indonesia, as a whole, has no over-population problem. Rather the problem is one of redistributing the 50 million people on the island of Java to the thousands of other thinly populated islands, rich in resources and capable of supporting millions more than Indonesia's 85 million.

THREE NUNS REPORTED KILLED BY GOVERNMENT AIR RAID ON CELEBES

DJAKARTA, Indonesia — According to unconfirmed reports received here three Catholic nuns were killed during a government air raid on the rebel-held city of Manado on Celebes Island.

Details as to the names of the nuns and how they were killed are unavailable due to a breakdown in communications between Menado and the rest of Indonesia.

The Congregation of Jesus, Mary and Joseph is the only community of nuns known to be working in that city. Menado is the capital of the island and is also the See city of Bishop Nicolas Verhoeven, M.S.C., Vicar Apostolic for the 42,000 Catholics on the Island.

The same report also said that a small Catholic hospital in Padang on the Island of Sumatra was damaged by a bombardment from the Indonesian fleet. Padang is the rebel capital of Sumatra.

NEW SCHOOL BILL MAY DEPRIVE INDONESIAN CATHOLIC SCHOOLS OF GOVERNMENT SUBSIDIES

DJAKARTA, Indonesia — A new education bill which may deprive Indonesian Catholic schools of their present government subsidy is coming up soon for consideration by parliament.

Currently being discussed by members of the Cabinet, the bill was drafted by Stalin prizewinner Prof. Prijono, the minister of education.

Speaking before parliament Prof. Prijono said that the new bill would restrict the granting of government subsidies to those private schools that meet the following condition:

— They must be taught by Indonesians using the Indonesian language for instruction.

— They must be financially in need of assistance.

— They must not require pupils to attend religious instruction.

Greatest danger of the bill is that it is not clearly defined and so could give authorities the opportunity to take advantage of its provisions when enforcing it.

Observers here comment that Prof. Prijono's remarks before parliament can be construed to mean that he does not consider Catholic schools operated by foreign missionaries as national schools.

Catholic leaders here are making every effort to have the new bill dropped before it is introduced in parliament. Penabur (The Sower), a Catholic weekly newspaper, urged Catholics in a recent editorial to fight in the defense of their rights.

The current education bill grants subsidies to private schools with qualified teachers, whose students qualify according to government tests, and which have sufficient equipment to operate.

Because Catholic schools fulfill all of these conditions, they are granted the most subsidies by the Indonesian government. There is still hope that the proposed new bill can be changed.

PRIEST IN INDONESIA NEARLY LOSES LIFE IN MURDER ATTEMPT FOR GIVING AMERICAN MILK TO MOSLEM STUDENT

DJAKARTA, Indonesia — A priest who was nearly murdered in a dispute over a glass of American milk has arrived here for a final checkup at St. Charles mission hospital.

Sacred Heart Father Leo B. A. Kwanten, pastor at Batu Putih (White

Stone), a village in the lowlands of southern Sumatra, was flown here so that specialists can examine his six knife wounds.

Most of the people of Batu Putih, which is located about 135 miles south of Sumatra's largest city, Palembang, are Moslems. There is also a Catholic community of about 500 persons, all of whom have been converted since World War II.

The village's Catholics have built a small church, a parish house and a school, to which many Moslem parents send their children. While a number of the villagers were entering the Church ten years ago, members of the Moslem community exerted pressure on the missionaries and the converts. But the situation calmed down in time and relations were peaceful until a shipment of American powdered milk arrived.

The milk was given to Indonesia through the United Nations International Children's Fund and was distributed by the Indonesian government to schools throughout the country.

Father Kwanten's school was given its share of the powdered milk and the priest used his own money to buy utensils for mixing and distributing it. He told the pupils at his school that they would be given a glass a day until the supply was exhausted.

For most of the pupils it was their first taste of milk. Many of them, not being used to it, did not like it. But the priest explained its health-giving qualities to the children, and they drank their portions.

One little Moslem girl, however, refused to drink her milk. After

Father Kwanten's explanation she swallowed only a few drops and spilled the rest.

That evening, as Father Kwanten was reading on the veranda of his home, three men walked out of the darkness and mounted the stairs to the house. Recognizing one as the father of the girl who had refused to drink her milk, the priest invited them inside.

The three men entered the house and began complaining about the milk. The child's father said his daughter had wept the whole day and was ill. Father Kwanten told them that the milk could not have caused her illness.

Then one man asked the priest to go outside and fight. Father Kwanten refused. Suddenly all three men lunged at him with knives. Although he was severely wounded, the priest ran out the door and part way down the steps of the house, calling for help.

The men were chasing him and he was bleeding profusely from six stab wounds. He fainted on the stairs and the men, thinking he was dead or frightened by the sound of the church bells — being rung by a small boy who had heard the priest's cries — ran away.

When Father Kwanten regained consciousness he was inside his house again, surrounded by most of the Catholic men of the village. All carried knives or other weapons. The priest told them not to take matters into their own hands but to go for the police and a doctor in Baturadja, a town six miles away.

Before the doctor and the police arrived, Bishop Henri Mekkelholt, Apostolic Vicar of Palembang, reached

the priest's house. He had been visiting in Baturadja, heard of the accident and rushed to Father Kwanten's side. The police arrested the assailants.

In the meantime Father Kwanten was taken to Baturadja in a truck. After receiving a blood transfusion, he improved rapidly and in three weeks was back in his parish.

JAPAN

SCENES FROM JESUIT ORDINATION SHOWN BY TWO JAPAN TV NETWORKS

TOKYO, Japan — Scenes from an ordination ceremony in St. Ignatius Church here were shown on two Tokyo television channels during peak viewing times and seen by millions of Japanese.

For many, it was their first glimpse of a Catholic ceremony as they watched Bishop John Ross, S.J., former Bishop of Hiroshima, ordain 16 Jesuit scholastics to the priesthood.

Among the new priests were four Japanese, seven Spaniards, three Americans, a Brazilian and a Hungarian. The parents of the Americans and of one of the Spaniards flew to Tokyo to be present for the ceremony and to receive their sons' first blessings.

Excerpts from films made at the ceremony were shown over NTV, the Nippon Television Network, and Radio Tokyo TV the same evening.

One new priest, Father Paul Masatune Ono, S.J., left shortly after the ceremony for his home on Kyushu where he baptized his mother and father. They had been receiving instructions for some time previous to his ordination.

The Japan mission of the Society of Jesus is staffed by religious from 25 nations. It now has 213 priests, 150 scholastics and 30 Brothers.

SON OF FAMILY THAT ORDERED PERSECUTION AGAINST CHURCH HAS BEEN ORDAINED IN JAPAN

KYOTO, Japan — Young Michael Tokugawa will not follow the example of his infamous ancestors, the Tokugawa Shoguns. He has become a priest.

The son of Baron Tokugawa, Father Tokugawa is a descendent of the most violent and Christian-hating rulers in Japan's history. He was ordained in St. Francis Xavier Cathedral here.

The Tokugawa family came into prominence in Japan early in the 17th century after Ieyasu Tokugawa unified the country and established his capital at Edo, now Tokyo.

In 1614 this famous Shogun (warlord) launched a violent persecution against his country's 300,000 Christians and closed Japan to the West.

His son, Hidetada, who succeeded him put thousands of Christians to death. The Tokugawa family remained in power until Commodore Matthew C. Perry reopened Japan in the 1850s.

Father Tokugawa received his vocation to the priesthood while he lived at Villa Maria, a hostel for poor students at Kyoto University. The hostel is operated by Father John C. Murrett, a Maryknoll missionary from Buffalo, N.Y.

Father Tokugawa is the eleventh resident of Villa Maria to become a priest. Most of the student-residents

at the hostel are pagans when they first arrive.

The new priest's father, Baron Tokugawa, was the first Japanese to pilot an airplane and was a Japanese general during World War II. Following the war, Baron Tokugawa lost his title and all the family possessions, leaving his family destitute.

About this time, young Michael passed his entrance examinations for Kyoto University. Because he had no home, he was invited by Father Murrett to take up residence at Villa Maria.

"He was an outstanding student," Father Murrett said, "and as humble and sincere as they come. At Villa Maria he found his vocation and in 1950 entered the seminary to study.

To show his gratefulness to the Maryknollers, Father Tokugawa invited him to be his assistant priest at the ordination. The following morning, the new priest returned to Villa Maria to offer his first Solemn Mass there for his family and former fellow-residents of the hostel.

CATHOLIC NURSING SCHOOL OF TOKYO ASKED BY CITY TO BEGIN ADVANCED COURSE

TOKYO, Japan — Seibo International Catholic hospital here has been asked by the Tokyo Metropolitan government to institute an advanced course in nursing.

The hospital's nursing school operated by the Franciscan Missionaries of Mary, will be the only one in Tokyo to offer courses leading to a higher grade nursing certificate.

This is part of a government program to raise the standards of nursing

in Tokyo. Beginning in 1961, all nurses must possess the higher certificate to practise.

The new course will permit those holders of the lower nursing certificate to prepare for the higher certificate. Seibo's nursing school, which has been in operation for six years, recently graduated 25 nurses.

During the past few years the school has won a reputation as one of the nation's outstanding schools of nursing.

The January issue of Kango-gaku, a nursing magazine, included an article on the Seibo nursing school. A picture story of the school was also published in Sekai-gaho, a widely circulated pictorial magazine.

Mainichi Camera magazine has used a color photo of Seibo student nurses praying in the hospital chapel on the cover.

Half of Seibo's student body of 80 are Catholics. Eleven other students will be baptized on Holy Saturday.

The Franciscan Missionaries of Mary have just begun a new building program at the hospital which will add a home for destitute and aged women and a new chapel to the present buildings.

Temporary accommodation for elderly and destitute ladies has been provided for several years and the Tokyo Municipal government has asked the Sisters to continue to use the temporary quarters as well as the new building to care for as many persons as possible.

When the new building is complete, Seibo will be able to house 80 elderly women patients.

JAPANESE LAY APOSTOLATE GROWING THROUGH WORK OF NAGOYA TRAINING CENTER

NAGOYA, Japan — Nine graduates of the Nagoya training center for lay apostles recently pronounced their vows of poverty, chastity and obedience here and became full members of the Secular Institute of Our Lady, Virgin and Mother.

These young Japanese women with sixteen other members of the institute, form the backbone of the Nagoya center and are hostesses to apostolic workers from all Japan during the summer school of apostolic studies and retreat.

Founded in 1950 by Divine Word Father George Gemeinder, the center trains young Japanese women as qualified helpers for busy missionaries. They are prepared for their task by a curriculum which has been specially adapted to the needs of a modern apostolate in industrialized and rural Japan.

Seminary and university professors teach them dogmatic, moral and ascetical theology, Sacred Scripture, ethics, psychology, education, music, missiology, literature, and languages, including English.

During their stay at the Nagoya center these young women learn everything from singing and typing, to operating cameras and driving jeeps. For some of their courses they attend the nearby Divine World Catholic University of Nagoya.

To qualify for a catechist's license each student must pass certain examinations and receive a character recommendation from Father Gemeinder.

There were so many applications for admission to the center in 1957 that double-deck beds had to be installed and other facilities expanded.

A typical day at the center begins at 5:30 a.m. At 5:40 all students are in chapel for morning prayers, followed by a short instruction by Father Gemeinder on the liturgy or other subjects suitable for meditation.

Mass begins at 6:30 and is usually a community service — dialogue and sung Masses are popular with the students. The rest of the day is a continuous round of classes, meals with reading, recreation, conference, a missionary's catechism lesson, some practice teaching, night prayers and Benediction.

In 1957, a class of nine male students was admitted into the new male catechist school. There is a great need for male catechists, however, most men willing to take the courses are married and pastors find it difficult to support them and their families during the training period.

On February 11, 1954, the Holy See approved the canonical erection of the first Secular Institute in a mission territory, Japan. Now, women graduates of the Nagoya center may enter the Secular Institute of Our Lady, Virgin and Mother, after spending a year in novitiate, taking the vows and a special oath to perform apostolic work.

Members of the institute wear no religious habit and can live in any suitable residence, even private homes. Twenty-five young women have taken vows during the past three years and are now at work throughout Japan publishing catechist literature, working as full-time catechists, teaching in

schools, doing social work, or working in offices.

One of them, Helen Kato, is a licensed physician and will soon leave for Germany for specialized study. Hildegard Yoshikawa recently entered the graduate school at the University of Tokyo where she will study for a doctorate.

Although they have taken vows, these members of the secular institute live in the world and are in daily contact with the people of pagan Japan. Their main source of spiritual support is the liturgy, supplemented by an annual retreat and refresher courses.

Next autumn all Japanese public schools will begin teaching a course in general ethics. Many of the graduates of the Nagoya center will be recognized by the Japanese government as being fully qualified to teach such a course, and thus another important field of action will be open to the Church.

JAPANESE CITY, ONCE CENTER OF CHRISTIANITY, GETS FIRST CHURCH IN THREE CENTURIES

YATSUSHIRO, Japan—This large industrial center on Japan's island of Kyushu recently got its first permanent Catholic church since early in the 17th century.

Yatsushiro today has only 250 Catholics, but three centuries ago it could boast of being a Christian city with 25,000 Catholics. According to Columban Father Joseph Greene, conversions are slow and difficult, but Japanese are continually entering the Church.

After long years of ruthless persecution in the early 1600s, when the common fate of Christians was beheading, crucifixion, and burning at the stake, the Church in Yatsushiro and the surrounding area almost completely disappeared.

When the first Catholic missionary returned here in 1889, he was greeted with insults and bitter hostility, was even stoned during one of his first public appearances. In spite of this, however, since 1889 some 2,000 persons have been baptized here in a little mud-frame building that served as the parish church.

A new ferro-concrete church of modern Japanese design, built by the Columban Fathers and dedicated to Our Lady of Sorrows, now stands close to the execution site of the 17th century persecution.

Yatsushiro Catholics are proud of their new church which stands out in marked contrast to the surrounding pagan temples. They were erected three centuries ago as barriers against Christianity but are practically unused by people today.

MARIAN FESTIVAL SET FOR TOKYO TO MARK LOURDES CENTENNIAL

TOKYO, Japan—Principal event of the Lourdes centennial year in Tokyo will be a Marian festival at the Lourdes grotto in front of Mary Immaculate Cathedral here.

During the festival, to be held on Sunday, April 27, a spiritual bouquet will be offered to the Archdiocese of Cologne, Germany, by the laity and children of Tokyo in thanksgiving for the generosity of His Eminence

Joseph Cardinal Frings, Archbishop of Cologne, and his people.

Another feature of the festival will be the public recitation of the prayer, "For the Church of Silence," composed by His Holiness Pope Pius XII.

TWO U.S. FLIGHT NURSES AID JESUIT IN HELPING TOKYO'S RAGPICKERS

TOKYO, Japan — A combination of Christian charity and interservice cooperation is making a lasting contribution to one of Tokyo's largest settlements of outcasts.

Two American flight nurses and a Jesuit priest have been working together for nearly a year to assist the ragpickers of Christmas Village in Tokyo's Adachi ward.

Lt. Barbara Taurish, USN, and Capt. Doris Pelchat, USAF, have been working during their off-duty hours collecting clothing, food, medicine and money in an effort to help 40 families have a life compatible with human dignity.

Both nurses are attached to the 453rd Aero-medical evacuation squadron. They have been working under the direction of Father Francis Meyer, S.J., of Sophia University, a pontifical university operated by the Society of Jesus.

For the past two years, Father Meyer and about thirty Sophia students have been caring for Christmas Village. In 1957 they distributed over 10,000 articles of clothing to residents.

Christmas Village has been erected on land reclaimed from Tokyo Bay. The muddy tidal flats have been filled in with refuse and the houses have

been erected on platforms six inches above the swampy terrain.

There are only a few water hydrants to serve the forty families of Christmas Village and as many as five persons live in one of the 36-square-foot huts. There is, on the average, one light bulb for every two dwellings.

On Christmas day Father Meyer makes his annual appeal for funds. With this money he hopes to erect a dispensary and a social center. When the dispensary is completed a Japanese doctor will be engaged to care for the children of the village. Lt. Taurish and Capt. Pelchat have volunteered to help as nurses in their spare time.

A veteran of eleven years in the Navy, this is Lt. Taurish's second tour in Japan. A native of Greensburg, Pa., she received her flight nurse's wings in 1949.

Capt. Pelchat served as an Army nurse in the Philippines during World War II and became a flight nurse in 1955.

MARTYRS OF 17TH-CENTURY JAPAN HONORED AT SENDAI

SENDAI, Japan — Near the approach to the O-Hashi bridge spanning the Hosi river in this northeastern Japanese city is a tablet which bears the inscription: "In memory of the Christian martyrs."

The memorial recalls the martyrdom of Jesuit Father Diego de Calvario and a group of Christians at this very site on March 2, 1628.

They were victims of the anti-Christian persecution which swept over Japan during the first half of the 17th century.

Father de Calvario and his flock were staked to the bottom of a shallow pit dug in the snow-covered river bank and left to die of exposure. At the encouragement of the priest, the small group prayed and sang hymns until they were too weak to talk.

After they had died, the pagan townspeople came out and hacked their bodies to pieces. There are still local legends which tell how the martyrs' blood stained the snow.

The martyrdom of these Christians was recalled here on the 320th anniversary of their death. A large group of priests, nuns and laity gathered near the memorial and honored the martyrs with prayers and hymns.

FAMOUS NAGASAKI CHURCH, DESTROYED BY ATOM BOMB, WILL BE RECONSTRUCTED

NAGASAKI, Japan — Plans are almost complete for reconstructing the historic Urakami Church of the Immaculate Conception here.

In its day, it was the largest Catholic church in the Far East. On the morning of August 8, 1945, it was destroyed by the atomic bomb which leveled this port city of 1,530,000 people.

Urakami church served a community of 12,000 Catholics — descendants of the original Christians from the time of St. Francis Xavier. About 8,000 of them were killed by the bomb.

A number of parishioners, in the church at the time of the blast, were killed along with their pastor, Father Nishida.

A temporary structure was erected on the site following the war but the rapid increase of the number of faithful since then has made the tiny church inadequate.

Several years ago, a committee headed by Bishop Paul A. Yamaguchi of Nagasaki began soliciting funds for the rebuilding of Urakami church. Appeals for funds were made throughout the nation, and in 1953, Bishop Yamaguchi went to the United States to ask for contributions.

As a result of these endeavors, sufficient money was raised to begin construction of the new church.

Architecturally the new structure will resemble the former building, which was built of brick and covered 12,672 square feet. It was begun in 1895 and completed in 1921.

The new structure will be of reinforced concrete and cover 20,268 square feet. It will have twin towers rising to a height of 90 feet.

After the atomic blast one portion of a church wall remained standing. A side wall, it included a broken arch and a statue of the Blessed Virgin gazing skyward.

This ruin has grown to be a familiar symbol of the city's destruction. It has been painted and photographed countless times.

Nagasaki municipal authorities and organizations such as the Japan Travel Bureau have strongly urged Bishop Yamaguchi to retain this wall as a permanent memorial.

Speaking here recently at Junshin Junior College commencement exercises, however, the Bishop said that every effort had been made to preserve the ruined wall, but that the building committee had decided it would hinder the construction of the new church so it will be demolished.

WORK AMONG CATHOLICS IN JAPAN'S DEFENSE FORCE IS INCREASING

YOKOHAMA, Japan — Japan's Self Defense Force is playing an increasingly important part on the international scene as U.S. Armed Forces withdraw.

A big problem facing the Church in Japan is its work among the Catholic members of the Self Defense Force. At present, the defense groups are numerically small and the formations are scattered around the country.

Bishop Luke Arai of Yokohama appointed Father Matsumura last year to be director of Catholic Action at the various bases within his diocese.

Since that time Father Matsumura has organized Catholic groups on several bases. The Society of St. Michael was formed last December to coordinate Catholic Action on these bases.

According to Father Matsumura, Catholic servicemen in the defense force, though small in number, are active and enthusiastic. He said many non-Catholics are eager to learn about the Faith.

JAPANESE CATHOLIC UNIVERSITY GRADUATES THREE U.S. AIRMEN

NAGOYA, Japan — Three U.S. Air Force personnel were graduated from the international division of Nanzan University here at a ceremony attended by high ranking American officers and Japanese officials.

They were the first graduates of the special school established as an off-duty educational center for U.S. servicemen and their dependents.

Operated by the Society of the Divine Word, Nanzan is also known as the Catholic University of Nagoya.

The international division was set up in 1953 and serves about 100 servicemen. All students in this division have access to the modern facilities of the University, including the language laboratory which is considered the largest and best-equipped language laboratory in the Far East.

Classes meet twice a week for three hours, and are conducted by English-speaking professors, including Japanese, Germans, Dutch, Argentinians, and Canadians.

Founded in 1949, Nanzan University has rapidly emerged as one of the largest Catholic institutions of higher learning in Japan. Recently it graduated 300 Japanese students trained in subjects ranging from anthropology to zoology.

Plans for opening a graduate school at Nanzan have recently been approved by the Japanese Ministry of Education. This university is supported largely through contributions of U.S. Catholics.

INSTINCTIVE DEVOTION TO OUR LADY IS STRIKING CHARACTERISTIC OF CONVERTS TO FAITH IN JAPAN

TOKYO, Japan — A striking characteristic of Japanese converts to Catholicism is their almost instinctive devotion to Our Lady.

This willingness to welcome Mary into their lives has been explained by the emphasis on filial piety and the appreciation of motherhood which is found in Japanese life.

Then, too, devotion to Haze Kwannon, Buddhist Goddess of Mercy, has prepared the minds of converts to accept Mary as the Mother of Mercy. It is known that during his travels in the Far East during the 16th century St. Francis Xavier found it easy to teach devotion to Our Lady and the use of the rosary to converts, many of whom had formerly recited invocations to Haze Kwannon on their Buddhist rosaries.

Devotion to Mary began here even before the arrival in 1949 of St. Francis, the first missionary to reach Japan. Otomo Yoshihige, the lord of Bungo, was one of the first Daimyo (feudal lords) to be converted to Christianity. In 1547 he became acquainted with a Portuguese merchant in what is now Beppu and noted that the merchant recited his beads "almost all the day."

During his stay here St. Francis borrowed money to build a church dedicated to Our Lady in Yamaguchi and hoped to dedicate another in Kyoto. Before leaving he left a picture of the Blessed Mother with the leader of the Christians. A 17th-century historian relates that a Jesuit who visited Japan in 1600 discovered a man who said that his father had often cured the sick with a rosary and some holy water left by the Saint.

Historical records demonstrate the ardor of devotion to Mary in the early days of Christian Japan after St. Francis' departure. "Doctrina Krishitan," the oldest extant Japanese catechism, printed in 1592, devotes two of its twelve chapters to explaining the Ave and Salve Regina.

In 1599, Franciscan Father Jerome of Jesus erected a church to Our Lady of the Rosary. It was probably locat-

ed at the Kyobashi (East Bridge) of modern Tokyo's famous Ginza. With the permission of the Dominicans in Manila, Philippines, the first Confraternity of the Rosary was erected in this church.

Many more confraternities were erected after the Dominicans arrived here in 1603. So popular was the Confraternity of the Rosary that when the Dominican superior, Father Morales, traveled to Nagasaki for medical treatment in 1604 he received over 20,000 petitions for admission to the association.

When the Japanese persecution broke out these confraternities and the Jesuit-established Sodality of the Blessed Virgin were the main support of Christians. One is reminded of the role being played today by the Legion of Mary in Communist China.

After the clergy had been executed or banished, the sodality and confraternity members went underground and continued to operate in the small go-nin-gumi (five-member groups).

It was such groups that kept the faith alive and enabled Christians to circulate their news, letters and dispatches. They bribed jailors in order to get food to imprisoned missionaries and smuggle out their letters.

So important was Marian devotion during these times that the Japanese overlords used pictures of Mary as well as of Christ for the *fumi-e* (image treading) ordeal. To discover who was Christian, soldiers would appear in a village, place sacred pictures on the ground and compel everyone in the street to trample on them. Those who did not were killed.

Christians adopted many devices to keep their devotion to Mary alive

During the persecution. One such device was to place a cross on the breast of a statue of Haze Kwannon and identify it as Mary. A number of genuine statues of Mary were preserved and hidden during the persecution in the Nando or most secret part of the house. These became popularly known as "gods of the nando."

Even before the first modern missionary set foot on the soil of a reopened Japan in the 19th century, another page was added to the history of Marian devotion here. Father Fourcade, who never reached Japan, composed a prayer dedicating Japan to the Immaculate Heart of Mary while sailing in the nearby Ryukyus Islands in 1844. This act of dedication was solemnly reaffirmed by the Japanese hierarchy in 1948.

One of the first questions asked of Father Petitjean when he visited the old Christians at Nagasaki on March 17, 1865, was: "Where is the statue of Maria Sama?"

Several years before Father Petitjean's arrival, Protestant missionaries had built a church in Nagasaki, but were spurned when the old Christians learned the Protestants had no special devotion to Mary.

In 1868 the persecution flared up again and 800 Christians died rather than trample on a rosary. Another 1,000 Christians were exiled. Of these, 153 were sent to Tsuwano, near the city of Yamaguchi, where thirty-six died.

One of these, John Baptist Yasutaro, was confined for eight days in a cell three feet square and three feet deep. On the third day of his captivity he told Dominic Fukahori, a catechist, that he was not lonely.

"Every night from 10 p.m. until dawn," he said, "a beautiful lady like the picture of Maria Sama appears above my head. I believe it is Maria Sama. In a gentle, motherly voice she gives me good advice and comfort.

"Do not say anything about this while I am alive," he ended. Five days later he was dead.

Graves of the thirty-six martyrs of Tsuwano were discovered by Father Villion at Otome Toge (Otome Pass) on the outskirts of Tsuwano. A chapel was begun there in 1948 and dedicated in 1951 to Our Lady of Otome Toge and the thirty-six Martyrs.

Since then, Otome Toge has been a famed pilgrimage center and an annual procession is held there on the second Sunday of May. Dr. Paul Takahsi Nagai, the famed scientist-convert known as the "saint of the atom bomb," wrote a booklet, published in 1952, about the shrine.

In the closing decades of the 19th century the Paris Mission Society was evangelizing Japan and devotion to Our Lady of Lourdes became popular.

In 1875, an epidemic broke out in Nagasaki. After forty Christians had died and another sixty were at the point of death, Bishop Laucaigne urged his people to begin a novena to Our Lady of Lourdes. No further deaths were reported.

Prior to 1910, twenty cures were recorded and attributed to the intercession of Our Lady of Lourdes. Recently, another such cure was assessed to her by Dr. Nagai, a victim of the Nagasaki atomic bomb.

The scientist had a wound which refused to heal. After six weeks of continued bleeding, the doctors gave

up hope. One of Dr. Nagai's friends brought him some Lourdes water and told him to drink it. He did and fell asleep. Upon awakening he discovered the bleeding had stopped.

In his book, *Rosario no Kusari* (Rosary Chain), Dr. Nagai said his motto was "The Rosary in every place, the Rosary for everything." The book was eagerly read in Japan.

Dr. Nagai died of radiation sickness.

Another famous devotee of Mary was the late Admiral Shinjiro Yamamoto, one-time tutor of the present Emperor Hirohito. He was the person who persuaded Madame Franchi Musini to paint the well-known picture of Our Lady of Japan, which depicts the Blessed Mother over Mount Fuji.

This picture has inspired many prayers for the conversion of Japan.

JAPANESE WILL PRODUCE DOLLS TO RAISE FUNDS FOR CATHOLIC MUSEUM

SENDAI, Japan — A group of citizens in this city, which sent Japan's first ambassador to the Holy See 345 years ago, are planning to found a museum to house relics of Sendai's Christian past.

To raise funds for the project the makers of the traditional Sendai "kokeshi" dolls — made according to a design that has not changed for centuries — have combined their efforts with those of a Catholic artist, Luke Hasegawa, to produce a Marian "kokeshi" doll.

The first two dolls will be presented to His Holiness Pope Pius XII by one of the citizen group's leaders, Postmaster Manabu Itano, when he visits Europe for a postal conference later

this year. Another of the group's leaders, Dr. Kazo Sato, director of the city hall here, told the Pope about the project during an audience last year. He said the Holy Father was pleased by the plans and offered encouragement.

In the early decades of the 17th century Sendai was the center of a flourishing Catholic mission, and Franciscan Father Louis Sotelo was named Bishop of Sendai by Pope Paul V but was never consecrated.

Such were the fruits of the mission here, even after the outbreak of persecution in other parts of the country that one of the missionaries, Father Diego, could write:

"The loss of Nagasaki and other places in Kyushu is, by the mercy of God, compensated for by the wonderful harvest of souls here in North eastern Japan. In 1626 there were 5,000 Christians. Today, three years later, there are 13,000."

In those days the Daimyo (feudal Lord) of Sendai was Date Masamune. With the help of Father Sotelo he sent an embassy to the Vatican in 1613 under the leadership of Rokuemon Hasekura.

NO END TO DELINQUENCY

OYE, Japan — An old Japanese woman turned to a Columban missionary from America to express her concern over the faults of modern youth.

Typical of juvenile delinquents, she told Father Edward Dooley, S.S.C., was her own selfish and unruly son. He had just gone off to the annual sports festival in town and left her alone at home.

Curious, the missionary asked the age of this delinquent son. Eighty-six, he was told. And how old was the good lady? Almost 104.

Later, Father Dooley checked the official records. The woman's memory must have slipped. She was actually 107.

LOURDES GROTTO NEAR FUJIYAMA BENEFITS FROM PRESS CONTROVERSY

TOKYO, Japan — A newspaper story about the construction of a Lourdes grotto near Fujiyama, sacred mountain in Japan, has sparked a heated controversy in the correspondence columns of Tokyo's English-language press.

The controversy began when a writer from the Japan Times visited atonement Father Pacificus Von Essen, pastor of the hamlet of Gora, high amid the scenic beauty of the Hakone mountains near Fujiyama, and wrote a story about his project.

Father Von Essen was at work on this grotto — to measure forty-nine feet long by sixteen feet high — which he is building to mark the centenary of Our Lady of Lourdes.

After the publication of the story in the Tokyo paper, letters began to pour in. Some hailed the project, others criticized it. Criticisms varied from charges of mariology to the suggestion that a suitable scriptural text be erected instead.

Father Von Essen's church, dedicated to St. John the Baptist, is on the road which the thousands of sightseers must take each year to tour Mt. Fujiyama's five lakes.

Many well-written letters were published in the paper which explained and defended the place which the Blessed Mother holds in the Faith and devotional life of Catholics.

The last edition of the paper to be devoted to the controversy carried five letters, which, taken together, presented the Church's teaching on the Blessed Mother most persuasively.

As a result of the discussion in the press, Father Von Essen said he has received so many donations and offers of voluntary help that he can complete the grotto in a matter of weeks.

MINISTER OF JAPAN TO HOLY SEE NAMED AMBASSADOR

VATICAN CITY — Senjin Tsuruoka, Japanese minister to the Holy See, has been named his country's ambassador to the Holy See, following the elevation of Japan's legation here to the rank of an embassy.

There are now thirty-three embassies and fourteen legations accredited to the Holy See.

Ambassador Tsuruoka presented his credentials as Japanese envoy extraordinary and minister plenipotentiary to His Holiness Pope Pius XII on February 29, 1956.

KOREA

ORDINATIONS BRING NUMBER OF NATIVE KOREAN PRIESTS TO 223

SEOUL, Korea — The ordination of eight Korean seminarians to the priesthood brings the total number of Korean priests to 223.

Bishop Paul Ro, Vicar Apostolic of Seoul, ordained six of the young men. Bishop John Sye, Vicar Apostolic of Taiku, ordained two.

In addition to Korea's 223 priests, there are also four native bishops in the country, three foreign bishops and 163 foreign priests.

15 CATHOLIC CANDIDATES WILL RUN IN FORTHCOMING KOREAN ELECTIONS FOR SEATS IN NATIONAL ASSEMBLY

SEOUL, Korea — Fifteen Catholics are among the 869 candidates running in Korea's parliamentary elections scheduled for May 2.

Of the fifteen Catholics, eleven are candidates of the opposition Democratic party. One of the remaining four candidates is a nominee of the ruling Liberal party and the last three are independents.

Church authorities in Korea are remaining neutral during the election campaigning and have not endorsed any of the parties or candidates.

The election will name the 233 members of the House of Representatives, lower chamber of the National Assembly. The out-going House had only 203 members, but thirty new seats have been allotted to representatives from the area between the 38th Parallel and the demilitarized zone which was won back from Red domination.

Major party candidates number 220 Liberals and 214 Democrats. Others include: Unification party, forty; Labor-Farmer party, thirty; Reformist party, ten; Korean Nationalist party, five and 350 independents.

Korea's Progressive party, headed by former Minister of Agriculture Cho Byongam, is not in the election because it was outlawed on February 25 of this year. Reasons advanced for the party's suppression were that it advocated the supervision of all Korean elections by neutral nations and not the United Nations; that it collaborated with Red espionage agents to push the Red plan for Korean unification, and that it intended to present clandestine members of the Communist party as its election candidates.

It is expected that the number of candidates will change before the actual elections because some of the candidates may not be able to raise the money needed as a deposit for candidacy.

The head of the Korean Liberal party is President Syngman Rhee, while the Democratic party is led by Vice President John M. Chang, a Catholic. Neither of these men can take part in the election, so the Liberals will be led in the campaigning by Li Kipong, speaker of the House, who is a Methodist, and the Democrats will be under the direction of Cho Byongok, a graduate of Columbia University in New York.

Korea's press has lined itself up outspokenly with either the Liberal or the Democratic party. Although there is no officially Catholic newspaper, the Catholic-oriented Kyonghyang Shinmun of Seoul and the Taegu Maeil Shinmun of Taegu are both supporting the Democratic party's candidates. Both these newspapers are owned by Catholics and frequently carry news items of interest to Catholics as well as excerpts from the encyclicals and addresses of His Holiness Pope Pius XII.

The Democratic party's candidates have accused President Rhee's government of using un-democratic methods to maintain its majority in the House of Representatives, while the Liberal party, now in power, has retaliated by declaring that the Democratic party places its own interests before those of the nation.

Liberals in the present House of Representatives hold 131 seats, while the Democratic party has forty-six.

Voting in the election will probably follow the pattern of past elections, with voters in rural areas supporting the Liberal party and urban voters supporting the Democratic party's candidates.

Last month, President Rhee asked voters to elect "men of justice and righteousness." In line with this suggestion, all parties have done a bit of housecleaning. The Liberal party dropped twenty-five incumbent members of the House who failed to win re-nomination on the charge that they abused their position for self-advancement.

Unification of northern and southern Korea will not be an election issue, since all parties are more or less in line with President Rhee's opinion that prospects for unification are better now than ever before.

While there are wide areas of agreement between the two major parties, the principal election issues, in addition to points concerning governmental structure, are freedom of the press and taxation.

The Democratic party demands complete freedom of the press, stating that its activities should in no way be curtailed. Government policy, on the

contrary, has been demonstrated by its passing a bill limiting the activities of the press, particularly during the election campaigning.

The governing Liberal party's policy with regard to taxation has been to levy heavy taxes on individuals and grant industry light taxation. The Democratic party would tax industry heavily and relieve the individual Korean of the heavy burden of taxes.

Both parties are in accord with regard to foreign policy. They agree that communism should not be given any concessions and that close cooperation with the United Nations is to the advantage of Korea. With regard to Japan, however, the Liberal party would seriously restrict trade possibilities with that country, while the Democrats declare that since Japan is Korea's nearest non-Communist neighbor, it is the logical place for their country to do business.

Nine million seven hundred thousand Koreans will be eligible to vote in the elections, and the outcome will probably leave the Liberals with a victory, but not with the two thirds majority they want.

LAY MISSION GROUP OPERATES HOSTEL IN KOREAN CAPITAL

SEOUL, Korea — Three young European women, members of the International Catholic Auxiliaries of the Missions, are operating a hostel and study center here for young Catholic women attending non-Catholic universities.

Hailing from Italy, Germany and Belgium, the young women Auxiliaries teach in private schools to earn their

living and spend their non-working hours giving instruction in Catholic Action and apostolic methods to the girls coming to the hostel.

They are just one team of the twenty groups of Auxiliaries at work in the Church's missions in Africa, Jordan, India, Syria, Vietnam, Taiwan and Korea. In all, there are 200 Auxiliaries, representing several nations of the world. To emphasize the universality of the Church, each team is composed of women of different nationalities.

The International Catholic Auxiliaries of the Missions was founded in Belgium in 1937 by Father Vincent Lebbe, a veteran missionary to China.

Members of the group take temporary promises of poverty, chastity and obedience and then, after working in the various apostolates of the organization, if they decide the work is their vocation, the promises are taken perpetually.

Training centers for the Auxiliaries are in Brussels, Montreal, Chicago and Kolwezi, Belgian Congo. Each member receives special professional training for use on the missions in addition to intensive courses in theology, Catholic Action, social sciences and catechetical methods.

The principle purpose of the Auxiliaries is to prepare a well-informed Catholic community in each of their mission fields.

KOREAN CRS-NCWC IS CLEARED OF CHARGES IT SOLD FLOUR ON MARKET

SEOUL, Korea — A Catholic agency and three other relief groups have

been cleared of charges that they sold 117,000 bags of duty-free flour on the Korean market.

Catholic Relief Services-National Catholic Welfare Conference was one of the agencies named by the Korean Association of Flour Manufacturers in its complaint to the Customs Bureau and Ministry of Finance.

Officials of the association complained that a large amount of relief flour was sold on the market and was doing grave injury to the commercial enterprises.

Late in March, two Republic of Korea government officials, armed with warrants issued by the Seoul District court, attempted to impound the account books of CRS-NCWC.

Msgr. George Carroll, director of the Korean division of CRS-NCWC, said that the records and books of his agency were open for government inspection, but that they could not be taken from the office.

Ten days later the Ministry of Finance, the Customs Bureau and the Minister of Health and Social Affairs exonerated the agencies.

Dr. Chang Whan Sohn, Minister of Health, urged the agencies to exercise stricter supervision over the distribution of relief supplies and to screen recipients of relief to prevent the leakage of supplies on to the Korean market.

Msgr. Carroll said that from time to time relief flour is sold on the market by some persons who receive it despite the fact that flour bags bear the warning, stamped in red ink: "Not for sale, if sold it will be confiscated."

He said the relief agencies are powerless to prevent such sales. CRS-NCWC is the biggest relief agency in Korea and has imported nearly \$40 million worth of supplies during the last five years.

During the dispute, Seoul newspapers defended the work of the agencies, pointing out that without their work thousands of Koreans would have died and the Korean economy would have suffered.

In a statement to CRS-NCWC, Dr. John said: "It gives me great pleasure to extend to you my deep appreciation on behalf of the needy people in this country for your being active in the relief of the destitute through importing a great quantity of relief supplies."

NEW GUINEA

U.S. BISHOP IN NEW GUINEA WILL GET PLANE FROM AUSTRIAN YOUTH GROUP

VIENNA — U.S.-born Bishop Leo Arkfeld, S.V.D., Vicar Apostolic of Wewak, New Guinea, will soon have a new airplane to make the rounds of his mission territory, thanks to an Austrian Catholic youth group.

Recently the newspaper of the Austrian Catholic Rural Youth Organization, *Die Wende* (The Turn), published an editorial explaining that the Bishop needs a new plane to cover the more than 32,000 square miles of his vicariate.

Contributions started pouring into the newspaper's offices. Among those who contributed were Austrian President Adolf Schaerf and Chancellor Julius Raab. Austrian farm children

contributed, as did schoolchildren and adult farm workers.

The editors of *Die Wende* plan to purchase a small two-seater plane for the Bishop in the very near future.

BISHOP HAS HELPED LIFT HIS FLOCK TO THRESHOLD OF CIVILIZATION

SAN FRANCISCO — "Well, no, they've never killed a missionary that way . . . but they're still headhunters — and you can't take chances at any time."

The stocky, gray-haired man hunched forward. A wry smile played on his kindly face. He knew what happened to men who took chances in New Guinea.

But he had also seen a people, among the world's most primitive, lifted to the threshold of civilization. And he had helped with the lifting.

This was Bishop Herman Tillemans, missionary of the Sacred Heart from New Guinea, a visitor here en route back to his See.

With thirty-eight priests, fellow countrymen from Holland, he is winning for the Church 150,000 savage tribesmen. Some of them are believed to trace back to before the stone age—they still use knives made of wood.

It's a slow job. In fifty-three years the Dutch missionaries have baptized 38,000. The first priest waited eighteen years before his first convert knew enough about Catholic doctrine to receive the sacraments.

Bishop Tillemans is Vicar General of Merauke, swamp-bounded outpost almost at the midpoint of New

Guinea's southern coast. No Dutchman could be farther from home and still live under Holland's flag. Aside from a few stray Japanese bombs, even World War II passed it by.

Marinds, Mandobo, Muju, Mappi, Asmat . . . strange names for strange people. But souls to be won.

"We have twenty-five different tribes and just as many different tongues," the Bishop said. "Some are headhunters, some cannibals, some both. You win their confidence by stages. It may take a priest two years, from the time he has entered an area before he can talk to the natives. A false step would wipe out everything — and maybe him too."

Tobacco and tools are the building stones of Christianity among primitive Papuans, the generic term for all New Guinea peoples.

"A sack of tobacco has led to many a convert," the prelate smiled. "Next come steel axes. Knives they have, of wood almost as hard and sharp as steel. But stone is hard to find in the swamps of south New Guinea. And you can't chop wood with wood."

Ruthless towards their enemies, real or imagined, Papuans are a cheerful lot when they decide the stranger is a friend. "They have a real sense of humor," he said. "They like to tease as children do. We take the bait and laugh with them."

In a typical case, he said, these are the steps to baptizing the first native in a newly contacted area:

— An advance guard of native catechists, "scouts," smooths the way, explains that the white man comes as a friend.

— The missionary, bringing tobacco tools, and a broad smile, meets the headman and plays with the children — his first allies.

— Then, mastery of the language by phonetics. Explanation of Christ. The Mass.

"Eight to ten years is the average time to the first Baptism," Bishop Tillemans declared.

Rivers are the roads of south New Guinea. Swamps and jungle make foot travel nearly impossible in most areas. The Bishop, one way or the other, has covered almost every mile of his vicariate, one-third the size of Indiana. He has spent twenty-nine years among his beloved primitives, the last eight as a Bishop.

What could he use most?

"An airplane. It would take us in minutes to places we now need days to reach." He once trekked for sixteen days from the coast to the Wissel lakes — eighty miles. Government seaplanes now do it in twenty minutes.

PAKISTAN

FIRST FILIPINO PRIEST TO PAKISTAN

BAYAMBANG, Philippines—Father Jose O. Valerio is the first Filipino priest to go to Pakistan as a missionary.

He will work at St. Placid's High School in Chittagong.

He was known in the Philippines as the "UNESCO Priest," because of his activities at Bayambang which is a much publicized United Nations Educational, Scientific and Cultural

organization Pilot Project in the Philippines.

With Father Valerio went Isaias de Pazman, a layman, who will also teach the St. Placid's High School.

PHILIPPINES

PHILIPPINE BISHOP FORBIDS JOINING YMCA, YWCA, UNDER PAIN OF 'SERIOUS SIN'

ILOILO CITY, Philippines — Archbishop Jesus Maria Cuenco of Jaro has issued a statement to the faithful of his See forbidding them to join or participate in activities sponsored by the Young Men's or Young Women's Christian Associations under pain of serious sin and grave canonical punishment."

Catholics must have no connection with either the YMCA or the YWCA and must refrain from participating in activities sponsored by either of these groups, the statement said.

Catholics of the Archdiocese of Jaro who are associated with either organization after May 31, 1958, the statement continued, "cannot act as sponsors at Baptism or Confirmation and should be refused absolution unless sincerely contrite, and should be denied reception of the sacraments."

In 1954, the Bishops of the Philippines issued a decree forbidding Filipino Catholics to be associated in any way with the YMCA or the YWCA.

"The doctrineless Christianity professed by the 'Y'," the Bishop had said, "is a form of Protestantism. . . the YMCA implicitly teaches that

Christianity consists in a natural humanitarianism and devotes itself to social services in the fields of education, health and recreation. These are good, but it is erroneous to propose them as the principal part of Christianity."

The Bishops referred to a decree of the Supreme Sacred Congregation of the Holy Office, issued in 1920, in which the YMCA was referred to as "a meaningless form of religion which has nothing in common with the religion of Jesus Christ."

NEW JESUIT UNIVERSITY IN PHILIPPINES

CAGAYAN CITY, Philippines — The Jesuit Fathers' school here, the Ateneo de Cagayan, has been elevated to the rank of a university by Filipino Secretary of Education Manuel Lim.

This is the first university on the island of Mindanao, but the twenty-first in the Philippines. It will be known in the future as Xavier University, and the rector will be Filipino Jesuit Father Francisco Araneta.

There are three other Catholic universities in the Philippines: Santo Tomas University run by the Dominicans in Manila, the University of San Augustin in Iloilo run by the Augustinians, and San Carlos University in Cebu run by the Divine Word Fathers.

VIETNAM'S PRESIDENT BEGINS VISIT TO PHILIPPINES BY ATTENDING MASS

MANILA, Philippines — President Ngo Dinh Diem of Vietnam began his visit of the Philippines by attending Mass at the Assumption College chapel.

Archbishop Egidio Vagnozzi, Apostolic Nuncio to the Philippines, was the celebrant.

At a breakfast following the Mass, Ernesto Escaler, President of Catholic Action in the Philippines, presented President Diem with a citation in which he was praised as a "symbol of freedom and morality in this confused world."

President Diem replied that "Vietnam is very much encouraged to have a neighboring country as predominantly Catholic as the Philippines."

Later during his visit, President Diem attended the graduation exercises at Santo Tomas University in Manila and was presented with an honorary degree of Doctor of Laws by the Dominican Fathers who run the University.

In the diploma President Diem was cited for steadfastly adhering to his religious convictions, and for the exemplary nature of his public and private life. He comes from a family that embraced the Catholic faith at a time when persecution was raging in Vietnam, it was noted.

President Diem denied rumors that his country will join the Southeast Asia Treaty Organization, SEATO. He said: "If we join any military alliance, we shall play into the hands of the Communists."

ART SHIPPED TO REBUILT MANILA CATHEDRAL

ROME — An 130-ton shipment of religious art works has left here, destined for the Manila cathedral, which has been rebuilt after extensive war damage.

The shipment contains sculptures, pictures, mosaics, stained glass and marble decorations, all executed by the affiliated artists of the Rome International Institute of Liturgical Art. It was shipped in 296 cases, the first of 2,200 cases weighing 1,200 tons which will be sent to Manila by July 30.

The Manila cathedral was destroyed four times by earthquake and the last time by war, after which only the outside walls were left standing. The works which will now decorate its interior are in contemporary design and were executed in Rome by European and Filipino artists.

'NATIONALIZATION' OF PHILIPPINE SCHOOLS WOULD MEAN LOWER STANDARDS, CATHOLIC GROUPS STATEMENT SAYS

MANILA, Philippines — Education in the Philippines cannot maintain its high level if legislation is passed which would prohibit any foreigners from directing a school, college or university.

This statement is contained in a declaration issued by the Catholic Educational Association of the Philippines (CEAP) here.

There are now before the Philippine congress bills which call for the "nationalization" of the country's schools. This step would not mean that the government would take over the schools, but that only a Philippine citizen could direct any educational institution in the islands.

In its statement, signed by Feliciano J. Ledesma, dean of San Beda College here and president of the CEAP, the

group said: "We are for the gradual and spontaneous Filipinization of our schools but against Filipinization by legislation.

"It is our patriotic duty to give our youth the best we can. If the best teachers and school administrators happen . . . to be foreigners, we want them for our schools. If they happen to be Filipinos, so much the better. But we should not deprive our youth of the very best just because the very best happen to be aliens."

Special mention was made in the statement of the mission schools in isolated districts. Missioners have opened high schools in areas where government schools could not survive, pointed out.

"Shall we postpone the education of the youth in those regions until such time as there are enough Filipino teachers willing to endure the hardships of missionary life?" the statement asked.

The Philippines have 261 Catholic grade schools, 458 Catholic high schools and 105 Catholic colleges. Most of these institutions are operated by foreign missionaries.

MANILA'S ARCHBISHOP GETS HONORARY DEGREE

MANILA, Philippines — Archbishop Rufino J. Santos of Manila was made an honorary Doctor of Ecclesiastical Finance at commencement exercises held at De La Salle College, here.

Because the months of April and May are the hottest in the Philippines, the usual scholastic year runs from June to March.

NUNCIO THROWN FROM HORSE; FALL BROKEN BY MISSIONER

BAGUIO, Philippines — Quick action by a Belgian missioner saved the Apostolic Nuncio to the Philippines from injury when he was thrown from a horse in Mountain Province, it was learned here.

It happened when the Nuncio, Archbishop Egidio Vagnozzi, was traveling through the mountainous region with British Ambassador George Clutton. Some of the party were mounted, others were on foot. Coming up the bank of one of the many mountain streams, Archbishop Vagnozzi's horse jumped suddenly and threw his rider. The Nuncio's fall was broken, however, by a Belgian priest who was close enough to seize him.

The Nuncio and the Ambassador covered about 930 miles during their trip — half by jeep and the rest on horseback, on foot and by native boat. Bishop William Brasseur, C.I.C.M., Vicar Apostolic of the Mountain Province, who has been in the region for about twenty years, served as their guide.

Archbishop Vagnozzi offered Mass in many barrios, or mountain villages, along the way, and took advantage of the expedition to administer the Sacrament of Confirmation to many of the people in the more isolated areas.

600 FILIPINO PILGRIMS WILL VISIT LOURDES

MANILA, Philippines — More than 600 Filipino Catholics are scheduled to visit Lourdes this year to participate in the centennial celebrations of the apparitions of Our Lady there.

Many Catholics have already left for the shrine. The remainder will go later this year, joining various diocesan pilgrimages.

Catholic authorities here have expressed gratitude at the number of Filipinos who have been able to make plans for the trip despite the "austerity" program of President Carlos Garcia. It is difficult for Filipinos to draw sufficient Philippine dollars from the national bank for travel.

TAIWAN

U.S. SUPPORT OF FREE CHINA GIVES MISSIONERS CONFIDENCE TO CONTINUE TO EXPAND WORK

TAIPEI, Taiwan — Continued support of Free China by the United States is a major reason for the confidence which has led to the ever-increasing growth of missionary work here.

This was the reaction of many missionaries on Taiwan to the renewed pledge of U.S. support for this country by American Secretary of State John Foster Dulles on his recent arrival here.

Mr. Dulles, who came here after attending the Manila conference of the Southeast Asia Treaty Organization, said:

"The Republic of China, under the leadership of President Chiang Kai-shek, is a major and indispensable part of the free world defense partnership against Communist expansion. The United States continues steadfast in its support of the Republic of China."

The Secretary of State came here to deliver an address at the opening of a four-day conference of U.S. chiefs of mission in the Far East. He later conferred with President Chiang and Foreign Minister George Yeh.

The confidence inspired among missionaries by U.S. policy here was initiated at the outbreak of the Korean war when the U.S. Seventh Fleet began patrolling the Taiwan Straits. It was followed by the Sino-American mutual defense treaty.

This reassured mission superiors reluctant to risk personnel or suffer further property losses as they did during and after the Communist coup of the China mainland.

In 1949 mission superiors were reassigning missionaries ousted from the Red-held mainland to missions in other parts of Asia, South America, and even Africa. At the beginning of 1950 there were less than 40 priests in Taiwan.

Today there are some 500 priests of 16 different communities in Taiwan and more than 300 Sisters of 20 different religious congregations.

In early 1950 there were only 12 mission stations with resident priests. There are now 224 churches with resident priests.

Since 1950 four hospitals, 45 dispensaries, two high schools, and one college have been established under Catholic auspices.

As a result of the great build-up in mission personnel, the freedom of religion granted by the constitution, and the stable economy made possible by generous U.S. aid and technical assistance, the growth of the Church

and the increase in the number of Catholics have been remarkable. In 1952 there were only 20,112 Catholics in Taiwan. Today there are more than 120,000.

MEETING POPE WAS 'OUTSTANDING EVENT OF OUR LIVES,' CHINESE ACTORS SAY ON RETURN FROM TOUR

TAPIEI, Taiwan — Catholic members of a Chinese drama group who recently returned from a European tour refer to an audience with His Holiness Pope Pius XII as "the outstanding event of our lives."

The 50-member operatic group of the Republic of China included three Catholics. A five-month tour of fourteen European cities ended in Rome, where the Catholic members were received in audience by the Pope. Expressing his pleasure at meeting them, the Holy Father added: "The persecuted Catholics of the China mainland are ever in Our thoughts. We continually pray for them."

Miss Mary Yang Chu-chun, 22 year-old opera star, remarked: "To have the privilege of an audience with the Pope was something of which I never dared dream. It was wonderful."

The group's leading female impersonator, Peter Tsao Yuan, spoke of the deep impression made by the alert energy of the Pontiff.

Miss Yang and Mr. Tsao play the Ch'ing Yi or Black Dress female roles in the highly stylized, symbolic Chinese classical drama. There is very definite demarcation of characters according to voice, figure and training.

At one period of history all roles were played by men. Though actresses

are included now in every troupe, skilled female impersonators are more popular and invariably play the leading female roles.

The third Catholic of the group, Luke Chang Chin-pei, is an expert make-up artist. The costumes in Chinese drama are very elaborate and there are some 250 styles of face-painting, complicated coiffure and many kinds of false beard, all rigidly formalized and established by long tradition. Make-up for Chinese drama is a very skilled art.

The conventional Chinese drama stage, like the Elizabethan, has no scenery. The one curtain serves as a backdrop for all plays. Stage props are few. A table and a couple of chairs serve many purposes. To mount a table may signify climbing a mountain, an actor waving a whip represents a man on horseback. The color and glamor of the Chinese classical stage are supplied by the gorgeous costumes and the technical perfection of precise movement in harmony with the music.

During its tour the drama group from Taiwan played to audiences in London, Dublin, Paris, Monte Carlo and cities in Spain, Portugal and Italy.

The representatives of the Peking Communist regime in London attempted to interfere with the performances of the group. Chinese living in England were warned not to attend the plays and leaflets of criticism were distributed.

The three Catholics of the group recall with gratitude the kindness shown them by Catholics, priests and lay people, everywhere. While in Ireland they were received by Arch-

bishop John McQuaid of Dublin, who asked many questions about the progress of the Church in Taiwan. He said he was sorry he could not see the troupe perform.

The Chinese classical drama is not only only popular drama, originating it is said in connection with religious rites, but it is a part of the Chinese cultural heritage. In the traditional themes, historical and religious, good is invariably rewarded, evil punished. The Confucian standards are consistently upheld. For this reason classical drama has always been considered a beneficial influence in the life of the people.

FORMOSA SISTERS WHOSE FOUNDRESS WAS CURED MARK LOURDES CENTENNIAL YEAR

KAOHIUNG, Taiwan — A congregation of Sisters whose co-foundress was cured at Lourdes in 1909 is observing the centennial year of the apparitions of Our Lady at Lourdes in a special way here.

They are the Franciscan Missionary Sisters of the Immaculate Conception — the Immaculata Sisters — founded in 1910 by Bishop Amando Bahlmann, O.F.M., at Santarem, Brazil.

Co-foundress was Elizabeth Tombrock (Mother Immaculata of Jesus) of Westphalia, Germany, who had been cured of advanced tuberculosis of the bone at Lourdes the previous year.

The Sisters of the Congregation in this southern port-city of Kaohiung began their observance of the Lourdes

centenary with a series of enclosed retreats for Sisters and lay folk, and by a candlelight procession from the Church of the Holy Rosary through the streets to the grotto in the convent garden on the eve of the feast of the first apparition.

The Sisters have been in Kaohiung since 1949. Formerly having four foundations on the China mainland, they were forced to leave when the Communists gained control. Invited to Kaohiung by the Prefect Apostolic, Msgr. Joseph Arregui, O.P., they now operate a 30-bed hospital, four dispensaries, and four kindergartens in the prefecture.

There are thirty Sisters of the congregation active here, including eighteen Chinese. There are also four novices and six candidates, all Taiwan-born Chinese. Sisters M. Demetria is Superior of the community.

St. Joseph's hospital, in the nine years since its establishment, has cared for 9,400 in-patients, and treated some 300,000 people in the out-patient clinic.

Sister Hilda Meier, energetic U.S.-trained Sister-doctor, has delivered more than 3,000 babies in that time. Delivering babies has proved over the years a big aid in the apostolate. "Very, very often, at the time of the birth of the second or third child, the mother expresses a desire to become a Catholic," says the cheerful Sister who obtained her medical degree at George Washington University, Washington, D.C., in 1938.

While the hospital is one important facet of their apostolate, the scope and variety of the Sisters' work is considerable.

Through the four kindergartens operated by the Sisters, useful contacts are made with the families of the some 200 children enrolled.

During the last three years more than seventy students of the Provincial Girls' Middle School across the road from the convent have become Catholics.

The Sisters play an important role in the catechist school for girls directed by the convent chaplain, Father Aloysius Tauch, S.V.D. Here girls from all over Taiwan are given an intensive one-year's training as catechists. Besides Christian doctrine the training includes needle-work, care of vestments, and anything that might later prove of assistance to missionaries.

Towards the end of the course the student-catechists are given practical work under the supervision of the Sisters. This practical teaching experience is possible in the doctrine classes run by the Sisters twice daily for children attending the public primary schools. Some 170 children attend these classes.

Although the Congregation of the Franciscan Missionary Sisters of the Immaculate Conception of the Mother of God was founded in Brazil, the motherhouse is now in Paterson, N.J. The Congregation counts over 600 Sisters, active in fifty-one foundations, ten of which are in the United States.

The Sisters here in Kaohiung are confident that during the Lourdes centennial year Our Lady will obtain even more abundant blessings for their work.

VIETNAM

REPORTS VARY ON FREEDOM OF CHURCH IN RED VIETNAM

SAIGON, Vietnam — Conflicting reports have been received here concerning the degree of freedom enjoyed by the priests in Communist-ruled northern Vietnam.

None of the reports can be confirmed by first-hand observation.

Some reports have stated that a recent decree of the northern Vietnamese government makes it necessary for priests visiting any place outside their habitual residence to apply for a police permit to stay.

Further, this report said, European priests attached to one mission were not able to take part in a recent retreat held in Hanoi because of "technical" reasons.

It has also been reported that, during the January visit of His Eminence Francis Cardinal Spellman, Archbishop of New York, to Vietnam, northern Communist newspapers referred to him as "a die-hard United States spy."

On the other hand, a report sent to Saigon from a priest in Hanoi states that "there is no open persecution of Catholics in Hanoi at present."

"A retreat for the priests of the Vicariate of Hanoi" the report continues, referring to the retreat mentioned in the previous reports, "was organized and ... only about six priests from the Vicariate were unable to attend due to sickness or distance. About 70 in all made the retreat."

The report mentions that a minor seminary has been set up in Hanoi and

that there are so far 200 minor seminarians. In Hanoi itself, religion instruction courses are organized in three parishes and about 800 people are reported to attend adult instruction classes at one of the parishes each week.

The bulk of Vietnam's Catholics who formerly lived in the Red-dominated north has migrated to the south. According to recent statistics, only about 250,000 of the 1,480,775 Catholics in the country are now living in the north.

The reports came against a background of Red persecution of Catholics since Vietnam was split in 1954. At that time, it was decided that those people from the North who wished to do so were free to migrate to the south.

Northern Communists made every effort to prevent the large numbers of Catholics in the northern areas about Haiphong, Buichu and Hanoi from migrating southward.

To prevent these migrations, Reds were reported to have snatched children from their parents, to have imprisoned persons suspected of being leaders of group departures and to have confiscated the property of departing families.

Red soldiers also fired on boats carrying refugees.

Priests remaining in the north to serve Catholics have been branded as exploiters of the people and forced to work in the fields to gain their livelihood. Missions have had excessive taxes levied against them. Efforts to subvert Catholics have been made by a small minority of pro-Red "peace priests."

On the other hand, Archbishop John Dooley, Apostolic Delegate to Vietnam, has not been molested by the Reds in Hanoi, where he is living. Reports have also stated that some priests in the north have been able to carry out their work with minimal trouble from the Reds.

REDS CONTINUE EFFORTS TO FORCE CLOSING OF VIETNAM SEMINARY

ROME — The Communist government of northern Vietnam is continuing its efforts to force the closing of a minor seminary in Trung Linh, it has been reported here by Fides, mission news agency.

During February, according to the report, a team of Red "inspectors" investigated the seminary and later called it a "counter-revolutionary nest."

The Reds also tried to implicate the seminary's director, Father Luonh Huy Han, as well as Father Joseph Pham Nang Tinh, Vicar Delegate of the Apostolic Vicariate of Buichu, whose Ordinary, Bishop Pierre Pham Ngoc Chi, is in free southern Vietnam.

The February "inspection" was the latest in a long series of harassments, Fides reported. Authorities in Nam Dinh province were long ago told by the Communist regime to force the seminary's closing by any means short of open violence, it said.

Among the means used, Fides noted, was the sending of representatives to parents of seminary students to threaten reprisals if their sons were not withdrawn from the school.

ROLEX TUDOR

WATCHES



... for prices and
further information,
write to the Sole
Distributors
in Hongkong.

Lane,
Crawford's

write to
P.O. Box 83
Hong Kong.

THE QUALITY DEPARTMENT STORE

A good Choice



CONTAFLEX

The latest low-priced

"ZEISS IKON"

Miniature Camera

OBTAINABLE AT ALL
LEADING PHOTO-DEALERS
H.K. and Kowloon

Sole Agents

CARLOWITZ & CO., LTD.

FUNG HOUSE 9TH FL. 18/20. CONNAUGHT RD., C
HONG KONG.

DODWELL & COMPANY, LIMITED

For All

AIR & STEAMSHIP PASSAGES

Consult Our

PASSENGER OFFICE

16 CHATER ROAD

Telephones: 21113
28021/6



FLY TWA

The only Non-Stop SLEEPER SERVICE
between CALIFORNIA and NEW YORK

Enjoy all the luxurious features of TWA
"Ambassador" Super Constellation
flights—plus the speed and convenience
of Non-Stop service coast to coast!

For reservations see your Travel Agent or
Call TWA 32563.

Fly the finest... **FLY TWA**
TRANS WORLD AIRLINES
U.S.A. - EUROPE - AFRICA - ASIA



For Your Requirements On:

REFRIGERATORS
AIRCONDITIONERS
DEHUMIDIFIERS
FANS
COOKING - RANGES
WASHERS & DRYERS
WATER HEATERS
LAMPS & FIXTURES
POWER-GENERATORS
PUMPS

RADIOS & HIFI EQUIPMENT
TELEVISION SETS
TAPE RECORDERS
MINIFON POCKET-SIZE RECORDER
PHOTO COPYING EQUIPMENT
TYPEWRITERS AND
CALCULATING MACHINES
CAMERAS.

Write to us for our **LOW EXPORT PRICES** payment in **LOCAL**
currencies in some cases acceptable:—

YEE ON HONG CO., LTD.

P. O. Box 2945

CABLE: "YONHONGCOM"

HONG KONG.

Distributors of:—

GENERAL ELECTRIC CO.
WORTHINGTON CORPORATION
AMPRO
PROTONA (MINIFON)

(U. S. A.)
(HARRISON)
(CHICAGO)
(HAMBURG)



for your
LOURDES
CENTENARY
YEAR
PILGRIMAGE

✱ **LOURDES**
France

✱ **FATIMA**
Portugal

✱ **SANTA MARIA
MAGGIORE**
Rome

fly

PAN AM

Take advantage of Pan Am's popular SEE MORE WAY, and visit the shrines in Europe you've dreamed of seeing. Travel by Pan Am Clipper and really relax, high above the weather.

For reservations,
call your travel agent or
Alexandra House, Hong Kong Tel: 37031

PAN AMERICAN
WORLD'S MOST EXPERIENCED AIRLINE

MOST FREQUENT TO THE

USA



Fly Super-6 Clipper* to
Manila or Tokyo—
make good connections with
Super "Strato" Clippers to the U.S.A.
Five flights weekly to Tokyo,
frequent flights to Manila.

For reservations, call your travel agent or
Alexandra House
Phone 37031, Hong Kong



PAN AMERICAN
WORLD'S MOST EXPERIENCED AIRLINE

Pan American World Airways, Inc., Incorporated in the State of New York, U.S.A., with limited liability
*Trade-Mark, Pan American World Airways, Inc.